

# Calvinist Contact

An independent Christian weekly

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## Report surveys Ontario acid rain damage

Marian Van Til

OTTAWA — A just-released environmental report which concludes a decade of research says that acid rain has rendered at least 7,250 of Ontario's lakes "dead" — the lakes have become so acidic that they can support neither plant nor animal life.

At least 19,000 lakes in Ontario are showing signs of acid rain damage, says the report released by the province's ministries of Environment and Natural Resources. The fact that Ontario is estimated to have some 263,000 lakes in all is small comfort to its environmentalists, scientists and residents.

Researchers obtained their data by checking water samples from 6,000 lakes spread throughout the province, and then by extending their data to nearby, similar lakes. The study, which excluded the Great Lakes, was done over the 10-year period from 1979-1989

and includes work done by the province's acid rain research centre in Dorset, Ont., near Algonquin Provincial Park.

Acid rain is caused by sulphur dioxide and nitrogen oxide emissions. The former come mostly from smelters and coal-burning power plants, the latter from the same sources plus automobile exhaust.

### American acid

Over half the affected lakes lie in "cottage country" — the Haliburton, Muskoka, Parry Sound and North Bay area. In that area, researchers estimate that 80 per cent of the acid rain is caused by air-borne pollution from U.S.

### Thinkbit

*Life is like a ladder. Every step we take is either up or down.*

From: *Niagara Scene* April '83



Photo: Raymond Depardon-Magnum

Acid rain is only one form of pollution threatening North America's and the world's waterways; 7,250 of Ontario's lakes are already dead.

companies.

Many Americans are as upset by that as Canadians are. An article about Canadians and Americans and their shared border in the February 1990 American-based *National Geographic* calls attention to the problem. And U.S. environmental groups, long-frustrated with former president Reagan's lackadaisical attitude towards environmental issues and his denial that acid rain is a severe problem or even exists, are pressing President Bush to act decisively on those issues.

But so far they are having seemingly limited success. Late last fall, members of Bush's own staff were at loggerheads about elements of his Clean Air Act which they were trying to push through Congress.

Soon after, Bush gave a "gag order"

to Environmental Protection Agency head William Reilly, his representative at the meeting of international environment ministers in the Netherlands. That prevented Reilly from presenting any concrete proposals concerning global warming, the meeting's main topic, and prompted an Ohio congressman to say that the situation is "giving Bush an environmental black eye."

The nature and extent of the damage being done "makes it imperative for our American neighbours to follow our lead" in cleaning it up, said Ontario Environment Minister Jim Bradley, reacting to the study. Ontario has already embarked on a program to cut its own acid rain emissions by 1994 to half the levels allowed in 1980.

## Christian ministries active in Nicaragua

Robert VanderVennen

TORONTO — A Reformed evangelistic and Christian school ministry has been asked to provide 20,000 Bible courses in Nicaragua to follow up a recent evangelistic campaign there.

Evangelist Alberto Mottesi asked Caribbean Christian Ministries to provide the courses to people who came forward to confess Christ at his rallies held throughout the country in November.

Before his public crusade Mottesi

held leadership seminars in Nicaragua which were attended by over 2,500. The seminars closed with a public rally in Managua attended by the head of Nicaragua's government, Commandante Daniel Ortega.

At the rally Mottesi spoke directly to Ortega and invited him to the platform where he publicly prayed for him. He said to Ortega, "Mr. President, we are not fools. We know that our impoverished, bloodied homeland, Latin America, needs political and economic solutions .... But we know

that the solution will not come from the White House, from Moscow, nor Havana. Mr. President, the solution will come by returning to God, serving God, by loving Christ."

"The audience of leaders who were present there, profoundly moved, broke into loud applause for several minutes," reports Rev. Geoffrey Donnan, president of Caribbean Christian Ministries. CCM's Nicaraguan full-time staff member, Rev. Ernan Savery, was present at that meeting.

### Avenues of ministry

The Bible courses CCM is using to follow-up the Mottesi crusades include the Greenhouse program developed in Ft. Lauderdale by people associated with Coral Ridge Presbyterian Church, which Rev. D. James Kennedy pastors, and the C.I.T.E. material developed by the Christian Reformed Church Board of World Missions.

Donnan is concerned that 180,000 Nicaraguans are still homeless following the devastation of Hurricane Joan a year ago, while North Americans have more generously responded to the needs following Hurricane Hugo and the California earthquake.

The Christian schools that CCM assists in Nicaragua are doing well, but Donnan reports that the ministry is greatly in need of the help of curriculum experts who know Spanish and can help

evaluate the supplemental training of Christian school teachers. Donnan visits Nicaragua regularly, and has another trip planned for February.

Christian Reformed pastor John Van Hemert, a CCM board member, recently visited Alberta and British Columbia to represent CCM. He attended the teacher's convention of Christian Schools International in Calgary and also visited Langley, B.C., where he was pastor before he left to serve in Florida.

Donnan recently visited Edmonton for a week where he was dismayed at the misinformation he found about Nicaragua by the people he talked with.

Caribbean Christian Ministries is a Reformed mission which has served for many years in places like Suriname and Guyana, as well as Nicaragua. Its North American office is located in Pompano Beach, Florida. B.C. resident Ben Van der Woerd represents CCM in Canada.



Photo: Alberto Mottesi Evangelistic Assoc.

Evangelist Alberto Mottesi (l) praying for Nicaraguan president Daniel Ortega (centre), with Rev. Gustavo Sevilla, president of the National Council of Evangelical Pastors of Nicaragua.

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# Ontario ministry warns of propane vehicle defect

TORONTO (MCCR) — Owners of propane vehicles in Ontario are being warned about a potentially dangerous fuel-system defect.

The concern relates only to vehicles with the refuelling valve on the side. A taxi driver suffered first degree burns earlier this year when leaking propane was drawn into the passenger compartment of his

cab and ignited.

Investigations by the Ontario Ministry of Consumer and Commercial Relations (MCCR) recently linked the incident to faulty installation of the vehicle's fuel system.

According to experts with MCCR's Fuels Safety Branch, the problem involved the remote-fill enclosure — the box around the refuelling valve. It

is designed to keep propane from leaking into the vehicle during refuelling.

Although it should have been made of metal, the box in the injured man's taxi was plastic. Investigators also found the defect in some other vehicles.

"We want to alert the industry as well as propane vehicle owners and operators about the potential hazards,"

says Bob Clendining, head of the Fuels Safety Branch.

"Plastic remote-fill enclosures are illegal because they simply are not durable enough. They can allow leaks and they must be replaced."

Propane vehicles with the refuelling valve on the side should be checked immediately at a propane-conversion garage registered with the Fuels Safety

Branch.

All plastic enclosures must be replaced quickly. If the box is actually cracked or otherwise damaged, the vehicle must not be refuelled at all until the defect is corrected, Clendining warns.

For information, contact Sandy Kavanagh at the Fuels Safety Branch in Toronto (416) 234-6039.

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## BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



### Spoiling the party

At the turning of the decade the news media reached new heights of fervour in extolling the wonders of the peoples' revolutions in Eastern Europe and the bankruptcy of communism. Truly these are momentous events worthy of in-depth coverage and analysis. However, amidst all the noise and fury from Eastern Europe, quieter voices were looking in a different direction. These voices suggest that our Western way of life may be following communism into the grave. While many on "our" end congratulate each other because the commies are trying to become "like us," these others are quietly spoiling the party.

Listen to a few of them. In the *Washington Post*, Haynes Johnson provided these brief glimpses of American justice and high office:

*Oliver North presumably fulfils his suspended jail sentence by performing community service and he continues to give lectures about the American free enterprise system, reportedly for \$25,000 a speech. This is classic '80s. And in Tokyo, Reagan demonstrates anew the standard he set for his fellow citizens. In the midst of a multi-million-dollar junket for which he will be paid a reported \$2 million for a couple of 20-minute speeches, Reagan offers a prime example of how to cash in on high public service. Any questions about why people in the '80s have grown cynical?*

Is such greed a symptom of a dying society? Listen to Peter Trueman reviewing a CBC program about the environment in *Starweek*:

*The first program concluded that what is more likely to kill us than nuclear war is our high standard of living. The irony, in my view, is that Canadians fought and died in two world wars to protect a way of life that has become the ultimate enemy — a difficult truth to accept, and even more difficult to act upon.*

Walter Schwarz, writing in the *Manchester Guardian*, discusses why it is difficult to act upon this problem:

*How do we move away from the world of feverish consumers who need yet more growth to provide money to clean up the effects of growth? Green intellectuals will not bring in a new world, nor will cabinet ministers who are elected to raise living standards, not lower them. A new world will dawn when tastes change, when the smart and fashionable thing to do will be not to consume what you don't need. But then we shall need a new model, a*

*new dream, something else to believe in.*

### Church and media stimulants

In Eastern Europe both the church and the news media acted as stimulants to help the peoples find this "something else to believe in." The news made people aware that their countries had serious problems which non-communist countries did not share. After the first tiny tears appeared in the Iron Curtain, the news helped them grow simply by exposing them, thus creating confidence in the conviction that the Iron Curtain could be ripped apart.

The churches were instrumental in channeling this confidence into action. When one adds up the efforts of Timisoara's Rev. Laszlo Tokes, the churches of Leipzig, and those new leaders in both Poland and Czechoslovakia who openly proclaim the importance of their Christian convictions, it becomes apparent that there was a very strong spiritual element in the chemistry of the Eastern European revolutions.

Can our churches and news media lead us through the changes that we need? In the West, the news media is not a stimulant but an anaesthetic. Antonia Zerbisias described the '80s news media as follows in the *Toronto Star*:

*News became a Trivial Pursuit game as viewers watched more but knew less. The camera was everywhere, rendering all equal and meaningless: infotainment, McCoverage. We heard "notwithstanding clause" every night but couldn't understand it. When TV explained it, we switched channels. If we want entertainment, we certainly won't get information.*

The news media which she describes is incapable of rousing anyone. What about the church, then? Perhaps one of the most important questions for the '90s will be this: if indeed Western civilization is on its deathbed, will the churches of North America and Western Europe act as stimulants for renewal or as anaesthetics which dull the pain of dying?

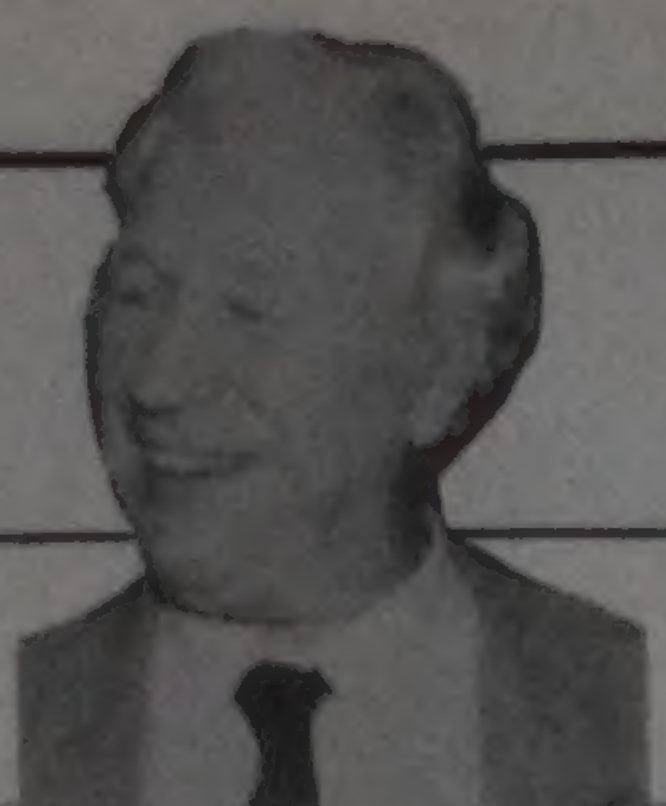
(Note: For those interested in this issue, Dr. Glenn Tinder has written a fascinating analysis of the relationship between Christianity and Western civilization in the December issue of *Atlantic Monthly* entitled "Can we be good without God?")

Syd Hielema studies at Wycliffe College in Toronto.



## Pressreview

Carl D. Tuyl



There will be little peace for Liberals in the spring of this year. The Chretien-Copps duet will give Liberals and the whole country political insomnia. It started with all guns loaded and blazing away. Both candidates spoke for a while in solemn sonorous tones which are deemed to be fitting the high office to which they aspire. But they fooled nobody, the nobility of diplomatic civility was as uncomfortable to both of them as a clean bill of health to a hypochondriac.

Chretien took aim at the Meech Lake Accord and Sheila Copps took on Monsieur's economic policies, while Paul Martin Jr. staked out his territory by being in favour of most of what the other candidates are against. Meech Lake remains the critical issue in our country. Reputable and experienced politicians plead for its ratification, while at the same time equally reputable and honourable officials want it killed, amended or replaced.

There is a Quebecois emotional investment in, and attachment to the accord which is difficult to fathom in other provinces, but which at the same time makes cool and rational debate almost impossible. Where the ensign of nationalism is raised, rationality goes out the window.

And so the constitutional debate moved to front pages again. It is perhaps well to remind you all of Quebec's five conditions for signing the constitution: recognition of Quebec as a distinct society; a veto over future constitutional changes; a role in appointing judges to the Supreme Court; special powers in immigration matters; and more provincial sovereignty in the area of federal financing in the provinces. The Meech Lake accord meets those conditions. The accord must be ratified by

all the provinces by June 23 of this year.

"The Canadian," VIA's pride and Canada's national dream is no more. About a hundred years after the last spike was hammered in, it ceased its romantic cross country run. The expense was getting too high. Subsidy was getting close to \$100 per passenger. It is also a personal tragedy for your correspondent. Just when I was contemplating making the trip, Monsieur blows the final whistle.

One of Ontario's revenue-creating schemes is beginning to backfire. The provincial government is charging municipalities a tax on parking lots, with free parking places exempted. Several town and city councils have removed their parking meters because their intake was less than the tax.

The RCMP, ever alert, discovered that two MPs gave jobs to each other's sons. Which was a neat trick, for House rules forbid MPs from hiring their own spouses and children. On the other hand you cannot expect MPs to hire their enemies either, can you now?

John Crosbie, Newfoundland's ever less favourite son, is still in there pitching for his constituents. Any day now dollars will begin to rain on our most easterly province. There are votes at stake. No expense will be spared. The dollar torrent will come down, in spite of Premier Clyde's harsh criticism of Meech Lake.

The country is also involved in a pin debate. No, it is not about that personal identification number that you need to get money out of a machine. It is about a pin sold

by an Alberta business man. The pin, designed in Canada and made in Taiwan, shows a Sikh in a turban, a black man without shoes, and an Oriental person with a straw hat looking down on a small white man. "Who is the minority in Canada?" it asks. It is hard for many people to accept that our country is changing rapidly from a WASP dominated land to a multicultural and multiracial community. Change is always hard to accept. Our country needs immigration though.

Beirut, Northern Ireland, Afghanistan, Cambodia — all centres of bloody civil wars. To them we can add a new destructive conflict: Armenia versus Azerbaijan. When will they ever learn? Television keeps recording the ongoing bloodshed, with occasional changes in names and places. Cain's genes travel from generation to generation. The Russian Empire is crumbling like toasted bread, in spite of Gorbachev's desperate shuttle diplomacy. People want out.

East Germans stormed the headquarters of the Secret Police and destroyed the place and its files in a few hours of raging anger. Why could they not have done that 50 years earlier? It would have saved me and millions and millions of people a lot of grief.

Nothing is permanent! In 1984, General Noriega won Panama's election after one of the most blatant and biggest ballot swindles in history. Yet Secretary of State George

Shultz attended Noriega's inauguration and praised his victory as a triumph for democracy. This Noriega now has, as you know, a fixed address in the American penitentiary system. Canada is doing a bit of polite diplomatic eyebrow raising about it all, by not recognizing the new Panamanian government.

The recently democratized countries of Central Europe are panhandling in the West. Their request for financial support forms competition for help to underdeveloped countries where lives depend on support from industrialized countries. Polish miners went on strike protesting their enforced austere life style. Romania is cutting back on its exports, feeding its own people, but not reducing its debt load. These countries also lack the political infrastructures that make democracy work. Whole new systems of administration have to be created. Czechoslovakia is perhaps most advanced in this process with elections planned for the near future. The Hungarian Communist Party which re-baptized itself into the Hungarian Socialist Party is dragging its feet, unwilling to let go of

communist central planning.

The U.S. government has told the Nicaraguan rebel forces that their support will be discontinued after the elections which will be held there in February.

The other day while shopping at Eaton's Centre in Toronto I noticed a warning on the door of Bally's shoestore: "This door is alarmed." And the Public Utility Commission of Kingston wanted to explain the increases in its prices with ads in the *Whig-Standard*; the ads were addressed to "Our electric customers." Putting the two together I pondered the possibility that the Kingston Public Utility Commission had alarmed the door at Bally's shoestore. You never know. Stranger things have happened. Like those U.F.O. landings all over the place in the Soviet Union.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

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## Guest Editorial

### People power versus the snake

Nick Overduin

In the recent leadership convention for the New Democratic Party, many delegates who were wearing Howard McCurdy buttons failed to vote for him on the first ballot.

Normally a political candidate measures his or her chances by looking at the buttons. Normally the candidate does not have to consider the colour of the faces.

We saw a devastated politician on TV that night — a speechless, grieving man. Howard McCurdy suffered, probably for the umpteenth time, but perhaps never quite as corrosively, under the two slippery features of the great snake known as racism.

The first slimy fact is that racism can never be proven. You could ask any delegate who wore a McCurdy button why she did not vote for him on the first ballot, and she could reply that she was not among those who participated in this horrendous deceit.

Or he could argue with great eloquence that he had to abandon McCurdy for weighty political reasons having nothing to do with colour. And he could even be telling the truth. And that is the point. You can never prove racism.

The second grimy fact is a general rule of thumb which holds true throughout history: those who are oppressed can never really tell what the oppressor is thinking.

The oppressor can smile. The oppressor can wear the right button. The oppressor can say reassuring things. But in the end, the oppressor might stab you in the back. “Watch out for the boss.”

As a political realist, McCurdy surely did not expect to win the leadership post. However, as a political realist, he did start hoping for the crucial third-place finish, a position from which the candidate can exert significant policy influence during the toss-up between first and second. In the end, he got nothing. Just the bitter

taste in his mouth of having publicly miscalculated because he never could really tell what all the buttons signified.

Today, of course, none of us really know what McCurdy is thinking. That is the other side of the same dilemma. He doesn't know what I think and I don't know what he thinks. Neither one of us can afford to be honest.

Deep down, the humanity of the oppressor is as diminished as the dignity of the oppressed. The criminal is as depleted as the victim.

Dr. Martin Luther King Jr. once said that whites will never be truly free until blacks are truly free. The truth of his insight can be seen today in Eastern Europe. The increased freedom in Eastern Europe is a direct result of the civil rights movement of the 1960s.

Where did the process of non-violent revolution and massive people-power first get its major credibility test? Was it not in the streets of Alabama and, even earlier, on the shores of India?

The success of people-power had to be proven to have sociological precedent and political effectiveness before the whites could try it. It was tried first by the enslaved.

It is high time Martin Luther King Jr. gets some of the credit for the demolition of the Berlin Wall. For when the oppressed are freed, the movement spreads, and finally the oppressor himself shakes off the chains which bind him to his domination.

The path of credible non-violent resistance started, of course, on a cross in Palestine many years ago. But that is another story. Or is it the same story?

“When Joshua fit de battle of Jericho, the walls came ‘tumblin down.’”

Nick Overduin is pastor of Fellowship Christian Reformed Church in St. Thomas, Ont.

### A strange prayer of thanksgiving on Christmas

When the news broke on December 22 that Romanian dictators Nicolae and Helena Ceausescu had fled Bucharest and that the Romanian army had taken the side of the people, our family rejoiced as if it were our country that was being liberated. Alice and I heard the report on the seven o'clock news and I rushed downstairs to tell Cristian Mindru, the Romanian refugee who has been staying at our house for the past seven months. To my surprise, he knew, having received a telephone call from a compatriot in Holland an hour earlier.

For the next few days, all of us were glued to radios and the television set. We had become familiar with conditions in Romania because of our guest. With Cristian, we were anxious about the welfare of his wife and daughter, brother and parents still living there.

The news was unbelievable. Every day brought new revelations. On Christmas Day, just before we were sitting down to our Christmas dinner, we heard via the newscast that Nicolae and Helena Ceausescu had been executed. Incredible. Such irony. On the day of Christ's birth (“Joy to the world! the Lord is come, let earth receive her king”), two very evil people were removed from the face of this earth (“He rules the world with truth and grace, and makes the nations prove the glories of his righteousness and wonders of his love”). Perhaps it was more appropriate than ironic.

My wife needed some time to absorb this shocking news, (was this a good or a bad thing?) and was ill-prepared for the prayer I raised at the dinner table, thanking the Lord for bringing justice to

the nation of Romania. Our Romanian friend had very little difficulty with the prayer. It seemed as if a curse had been lifted from the face of his nation.

As expected, world reaction was cautious. Although most governments were jubilant at developments in this oppressed country, some reservations were uttered regarding the somewhat unofficial judiciary procedure used to bring the Ceausescus to trial. It was the army that conducted the trial, which lasted only a few hours. I can understand the hesitation. If I were a leader of a nation, I would also think of the possibility of my head being brought in on a platter by one or another general.

But what made the execution right in my eyes was the fact that it could be seen as a necessary military operation. At that time the Securitate was battling it out with the army, and the outcome of the popular uprising was by no means certain. Putting the two main military strategists and commanders to death would save the lives of many soldiers and civilians. The days that followed the execution proved the generals right. The secret police surrendered or fled.

Besides, there could be no doubt about the culpability of the Ceausescus in anyone's mind, least of all in the minds of the generals who had been close to the nerve centre of the corrupt and evil regime. The leaders' crimes had been public and needed little proving in a court of law.

So, I rejoiced at the news of their flight into eternity.

God have mercy on me for quietly adding to my prayer: “Good riddance!”

BW



FETISHES/DAVE FEDDES



Childhood church: watching the sideshow

Amy's hair was perfectly groomed when she arrived in church. We kids would watch in amazement as, midway through the sermon, this middle-aged woman would pull out her file and go to work on her fingernails. By the time the preacher said "Amen," Amy would have beautiful nails! Still, we wondered whether she ever learned anything from the sermon. Perhaps she learned more as she filed than we did as we watched her.

Doug, the diligent dairy farmer, entertained us often. We would watch him carefully as the sermon progressed. His eyelids would droop, his head drop, his body slump. Then suddenly his eyes would open wide, his head jerk (banging the wooden beam behind him), and he would sit bolt upright. He'd regain his composure, then scan his children. One boy would be smirking and harassing his sister. Doug would give the errant child a sharp pinch and a menacing glare. A sleeping teenager would be dealt the rib-cracking elbow. Soon the entire family would again be listening carefully. But then Doug's eyelids would droop .... This cycle repeated itself several times each Sunday.

Miraculous talents

At least Doug *tried* to stay awake. Joe would read his bulletin during the first part of the service. Then he would sleep soundly through the sermon, from peppermint time until the final "Amen." Yet Joe had a miraculous talent. He could read and sleep away the entire hour, yet still be alert enough to find something to gripe about. Joe faithfully read, slept, and griped twice each Sunday.

Space does not allow me to chronicle all the gum-chewers, late arrivals, beeping watches, quarrelling children, bawling babies, blowing noses, or screeching sound systems. Suffice it to say that, surrounded by such a great cloud of witnesses, it was not always easy to focus on God when I went to church as a boy.

Sometimes I laugh when I think of the antics of Christian worshippers. Sometimes I cry. I do not want to lose my sense of humour nor take myself too seriously now that I am a preacher. But I do believe that real worship means awe at God's majestic presence and celebration of his amazing grace.

"Guard your steps when you go to the house of God" (Eccl. 5:1). For some of us, that means learning to focus on God rather than on the sideshows. For others, that means worshipping God rather than being a sideshow.

(The names above have been changed to avoid embarrassing those who so richly deserve it!) David Feddes is pastor of Westmount Christian Reformed Church, Strathroy, Ont.

Letters

Pastors are not a pampered lot

We pastors take it on the chin from our dear Ontario brother who [perhaps was suffering] from high blood pressure (letter quoted in "Peter and Marja are IN," C.C. Jan. 5) even while he responded to the sabbatical suggestion. One remark especially was a low blow: "Pastors keep pushing for benefits and the laity pays the bills." Perhaps the writer knows an entirely different type of pastor than my acquaintances, but my experience over a period of 40 years is something else.

In most [Christian Reformed] churches when the matter of the proposed budget was being considered by the council, the pastor was excused, his salary package was discussed and decided upon, he was called back into the meeting, informed of the proposal and expected to courteously thank the council for their proposed raise, pending approval at a congregational meeting. (The process was sometimes repeated at that congregational meeting!)

When churches without pastors got ready to call a new one, not a few of them adjusted the salary considerably upward in order to present a seriously intended call. Nowadays, synodical salary guidelines remedy this procedure somewhat.

Rewards of the ministry

At synod, the *elders* (not the pastors) push for higher salaries and benefits for their hard-working pastors. Many of those elders are self-employed or work for corporations and know what their companies pay (and that they often have hefty pensions). They also know that for many years pastors were underpaid.

No, I will not complain and none have ever heard me complain. The Lord has well-provided, though we knew what coping with bills was about as we tried to be an example in giving and charity. We were not in this for the money; that was the least of our concerns.

The great and rich rewards of the ministry lie in an entirely different direction, as the Great Shepherd of the flock promised us. I would not have traded [places] with anyone and I am

enjoying my rented apartment now that I am retired.

Nor will I pretend to be a great martyr and dwell on sacrifices made. I know my heart (as does God). And I know my colleagues and rise to their defence in response to what I hope was a hasty and irresponsible remark about clergy being an "overpaid ... pampered lot."

James W. Van Weelden  
Grimsby, Ont.

P.S. After 40 years in the ministry I am enjoying my "sabbatical," and especially the "sabbaths" in congregations all around, thanks to the Lord's mercies. The Lord encourage all my colleagues so busy in his vineyard.

And if any of you youth aspire to an occupation in which you expect to be "pampered" and coddled, and where you can "browbeat" those in your charge, then the ministry, especially in the Christian Reformed Church, is not for you. The servant role is the vigorous challenge and aspiration, the good intentions of the [letter writer] notwithstanding.

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A fresh look at the Ancaster debate

(A response to the Kuyvenhoven/Godfrey debate, reported in C.C. Dec. 22, 1989.)

Scientists generally like evolution because it is something into which they can sink their scientific teeth. It's intellectually attractive and accessible to the tools of science. Creation, as described in Genesis, on the other hand, does not offer this challenge. God created heaven and earth; end of story. No scientists are needed to inform the public.

If we talk about evolution as small changes within a species, Genesis can be said to support evolution, if interpreted literally. God created Adam and Eve who became the sole ancestors of all human beings. We must conclude from this that all races — oriental, black, etc. — have evolved from that first pair of human beings. In the same way, the thousands of species of birds may have evolved from one pair — the "Adam and Eve pair," so to speak.

Christians should have no problem with evolution as long as the boundaries

between the species are not transgressed. God created whole and complete species, and that is precisely what the fossil records show.

**Restating truths**

Some people have expressed their concern about environmental problems and wonder why Christians seem to pay little attention to this creeping horror. Is it possible that apathy on the part of Christians is caused by a conditioning the majority of Christians go through at an early age (for Reformed Christians, the teachings of the *Heidelberg Catechism*, the *Canons of Dort*, etc.)? These works view the world as a Paradise Lost in which there is very little of any value or interest to the Christian. Why be concerned about a world that is doomed anyway?

So, I must support Rev. Kuyvenhoven on the topic of restating the truths of these venerable works. We must trust the Holy Spirit to guide us in this, as undoubtedly the authors of the confessions were guided hundreds of

years ago. Although the truths remain the same, the interpretation changes with time and locality. Wasn't the King James version at one time considered the only true version of the Bible?

Although not present at the debate in Ancaster, it seems to me that the questions directed at the two church leaders were often of the type the Pharisees asked Jesus: entrapment questions! If a woman had three husbands during her earthly life, which one would be her husband in heaven? The answer Jesus gave was that before God we are all as spirits.

So, is our Reformed faith one of the Spirit or the flesh? If it is of the flesh, then let's keep the women in the kitchen, because the flesh needs to be fed!

John Oosterdag  
Mississauga, Ont.



# Letter

## Immigration policy advisor comments on the 'bureaucracy'

As a long-time employee of Employment and Immigration Canada (EIC) and a subscriber to C.C., the editorial in the November 10, 1989, issue dealing with the plight of the Ghabras caught my eye. In fact, my heart went out to this family and I immediately wondered whether justice had been denied or whether justice had taken place.

My reason for writing to you is not to provide an answer. (I am not in a position to comment on individual cases, as personal files are protected by the Canada Privacy Act.) I question the editorial's view of the "bureaucracy."

The editorial suggested that the only thing that stands between an attempt to save someone's life and "success" is "a bureaucratic machine." It claimed that the Minister of Employment and Immigration is "too well protected by bureaucrats who do not allow her to see what the real situation is like" and that "bureaucratic systems cannot see beyond official documents and public statements."

Based on this assessment, the editorial proposes that the readers write the Minister of Employment and Immigration and create "a flood of protest" so that the power of faithful Christians will "break down the walls of the Ottawa bureaucracy."

The implication throughout is that bureaucrats have stood in the way of justice and that an unscrupulous bunch of "paper shufflers" have unfairly and discriminately prevented some people from receiving that to which they are entitled. I propose to you that nothing

could be further from the truth.

### Need balanced view

To understand the "bureaucratic machine," one must understand that many public servants are directly involved in the administration and application of existing legislation. Public servants interpret and administer many of our laws. For example, unemployment insurance officers interpret and apply the Unemployment Insurance (UI) Act, immigration officers interpret and apply the Immigration Act, tax assessment officers interpret and apply the Income Tax Act.

Because of this responsibility, it is easy to (mistakenly) think of "bureaucrats" as having the power to "decide" who will receive unemployment insurance and who will not, who will be allowed to enter Canada and who is told to stay outside. After all, it is public servants who rule that one person is, and the next person is not, eligible for UI, or that Joe Doe will be, and Jane Doe will not be allowed to immigrate to Canada. This leaves the impression that public servants can discriminately decide who will get what.

This is just not so. Public servants make decisions that affect people's lives (their taxes, their income, etc.) in accordance with detailed rules and regulations. These regulations are designed to ensure fair and consistent treatment and to avoid situations of potential public abuse. These rules (regulations) are developed, not overnight by a bunch of

"bureaucrats," but carefully by public servants, over a long period of time. And they are approved by Cabinet and reflect the legislation passed by Parliament.

### Your interests at heart

These guidelines ensure that legislation is applied and administered by public servants in an equitable and fair manner, so that all people are treated equally. These regulations (and the public servants who apply them), therefore, have your and my interest at heart. Rather than standing in the way of "success," public servants and the regulations that guide them ensure fair and equitable treatment as they administer the law.

The job of our public servants is not an easy task. No one likes to inform a person that they are not entitled to unemployment insurance benefits. No one likes to inform someone that they cannot come to live in Canada. Yet, unless people qualify under the law of the land, it is the role of public servants to do exactly that — deny benefits to some, while providing it to others.

This is not an easy task. In fact, it is a difficult and unenviable responsibility. For this reason, it would have been more appropriate to ask C.C. readers to give public servants their prayerful support instead of holding us up to public ridicule.

In the context of this new appreciation of the role of public servants, let's go back to the question of fairness and justice. After all, in spite of the detailed regulations, errors are possible.

So, is it "fair" to deny the Ghabra family entry to Canada? Is it "fair" to deny unemployment benefits to someone who does not qualify for UI? Is it "fair" to deny

someone a tax deduction which the Tax Act disallows? Is it "fair" to deny someone, who does not qualify under the Immigration Act, entry into Canada?

As I said before, I do not intend to discuss a particular case or situation. In general, however, the answer to these questions depends on your concept of "fairness" and whether or not you consider existing legislation "fair."

What can be said, however is that *the decision* (in each of these examples) to deny people benefits (when they do not qualify under the legislation) is fair. It is fair because it treats each individual in the same fashion as all others. It is fair, because in this way, no one receives preferential treatment.

It is *unfair* and incorrect, however to suggest (as the editorial did) that "the only thing that stands between" a particular decision and "success" is a "bureaucratic machine." On the contrary (using the examples above), the only thing that stands between the decision and success, is the law of the land.

### Bureaucrats are not above the law

Bureaucrats cannot bring into the country whomever they please. Ministers of the crown cannot give Unemployment Insurance benefits to whomever they wish. On the contrary, ministers of the crown and the "paper shuffling" bureaucrats live by the same law as you and I.

Yet, that kind of double standard is exactly what the editorial in *Calvinist Contact* implied in suggesting that readers write the Minister of Employment and Immigration, to "break down the walls of the Ottawa bureaucracy." That recommendation, in my opinion, is misleading.

That recommendation assumes that public servants are above the law. It assumes that by the stroke of a pen, bureaucrats can alter a decision based on the very guidelines

and regulations that were developed to ensure fairness and equity. It assumes that a particular person (a Christian in this case), should have received preferential treatment.

It would have been more productive if *Calvinist Contact* had reviewed the Immigration Act, explained why the application of the Ghabras was denied, and looked at alternative possibilities. I am not in a position to do this, as it would involve commenting on an individual case in public. But *Calvinist Contact*, based on the information provided by the Ghabra family, was in a position to do so and the readers (and the Ghabra family) might have been better served if the act (as it applied to the family) had been explained and reviewed.

**Herman Jonker**  
Senior Policy Advisor  
Employment and Immigration  
Canada  
Ottawa, Ontario

### Response:

It was good of you to let us catch a glimpse of what civil servants go through as they advise the government or interpret and implement laws. I believe you when you say that this is not an easy task.

The editorial did not address the general situation, only the specific one of the Ghabras. As such, it was an emotive editorial that highlighted, unfairly perhaps, the public service as a bureaucratic machine. The editorial arose out of the frustration that a crucial message had apparently not reached the ear of the Minister of Employment and Immigration.

There was no suggestion in the editorial that Christians be given preferential treatment or that public servants operate above the law. All the editorial asked was that enough people write so that the message that Muslims converted to Christianity are in real danger will get through.

Every government needs a public service. It helps the government implement its policies and it is very useful for handling routine situations. However, when subtleties arise, such as in the Ghabra case, the public service can look like a bureaucratic machine when it cranks out the routine answers. This is where the public service often disappoints. In such cases, the only thing that stands between a citizen and success may be a bureaucratic machine.

Thank you again for drawing our attention to the very human and difficult task of serving the public and the government. We certainly want to pray for all public servants.

Editor

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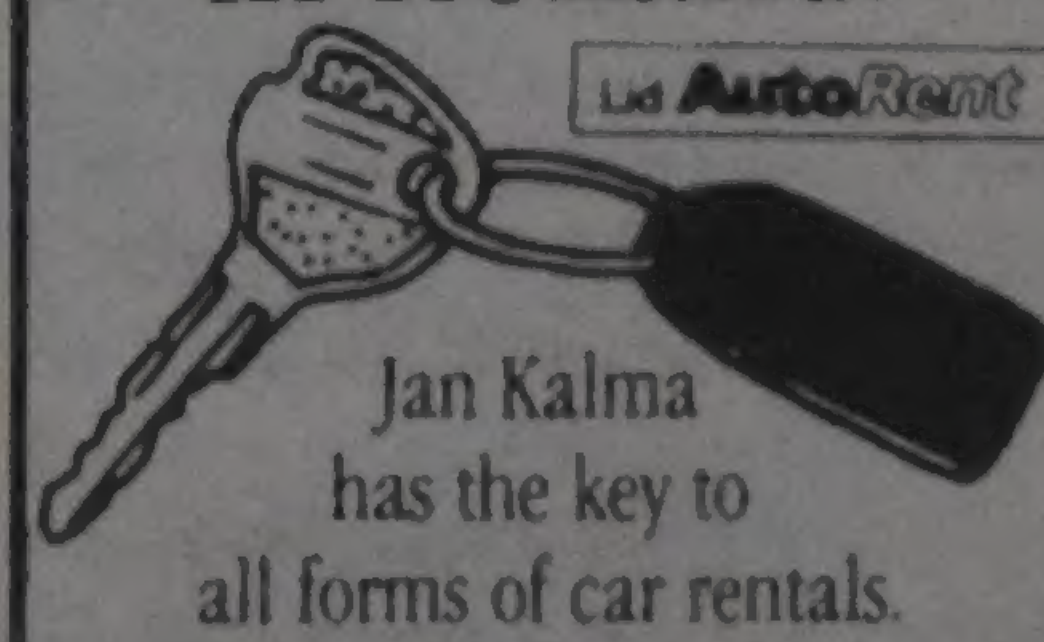
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Cinema summaries

Marian Van Til



Henry V

Rated AA  
Stars Kenneth Branagh, Paul Scofield, Derek Jacobi, Ian Holm, Emma Thompson, Alec McCowen, Judi Dench, Christian Bale  
From the Shakespeare play, directed by Kenneth Branagh

If you're a high school English teacher looking for a vivid way to introduce your students to Shakespeare, Kenneth Branagh's *Henry V* could do the trick.

Branagh, a 28-year-old, Irish-born London resident, is already being compared, mostly favourably, to that great Shakespearian actor Sir Laurence Olivier — perhaps because Branagh is about the same age Olivier was when the latter directed and starred in the war-time film that (until now) has been the quintessential "Henry V."

Branagh's lofty objective was to please both Shakespeare lovers and run-of-the-mill movie audiences with no prior commitment to or understanding of Shakespeare. He succeeds stunningly. Branagh as Henry V adeptly depicts a boyish king whose latent wisdom gradually surfaces and who, little by little, grows to fit his crown.

Occasionally, though, things become melodramatic, due partly to Branagh's lack of squeamishness about taking risks, (e.g., entrances grand even for a king; full-speed into battle on a white charger); and due in larger part to the music reflecting rather more pomp and circumstance than even a king like Henry V deserved. And admittedly, this was not Shakespeare's very best play.

The Shakespearean language doesn't stand in the way, as it rarely does when exceptional actors (these are some of Britain's best) bring a play alive.

But this is much more than a videotaped play. We feel the dankness of castle meeting rooms, the homey, greasy comfort of an inn where the young crown prince fraternized with the lowly comedic Falstaff and his friends; the bone-chilling rain despite the campfires as Henry's outnumbered army marches, camps and fights its way across France; the mud and blood of the momentous, kingdom-clinching Battle of Agincourt.

As the "chorus" (the narrators) Branagh uses a lone actor (Derek Jacobi) dressed in a modern-day trench coat. He leads us through the backstage props and paraphernalia one would see in any theatre, sets the scene for us with Shakespeare's opening words, and heaves open some massive, iron-clad wooden doors, the unlocking of which thrusts us into the live action of the "play." Every now and then Jacobi returns, as Shakespeare indicates, to set new scenes for us and to comment upon the action. The effect is one of making this old story seem bound to the present as well as the past, a small but effective way of highlighting its universality.

Henry the King trusted God to win his battles for him. That, too, is part of this chronicle. Branagh thinks those "spiritual ramifications" make *Henry V* "particularly powerful." There is "a very strong sense of a spiritual world that transcends the merely physical one," Branagh rightly notes. The King's sense of God's guidance is obvious, though without knowing the history of this conflict between the English and French monarchs, modern-day viewers (including Christians) may be a little uneasy with Henry's assumption that God was on his side and probably not on the side of the French.

It is to the credit of Branagh and the film's producers that they had enough faith in the project to back it and release it in cities across Europe and North America. Thanks to Branagh and friends, the 16th century Shakespeare may just be able to compete with Rambo in the late 20th century.

India uses TV to promote 'joy of learning'

Marian Van Til, from a Unesco report by Latika Padgaonkar

NEW DELHI, India — Every urban Indian mother with a child in school is conscious of the travails of education: an overkill of books, homework, facts, figures, and do-or-die examinations. A project supported by Unesco (United Nations Educational, Cultural, and Scientific Organization) on the sub-continent aims to take some of the toil out of learning.

"To make learning a joy" is the credo of the Central Institute of Education Technology (CIET) in India, says Prof. M.M. Chaudhri, co-director of the institute. "We want children to explore, to do things with their own hands, to experiment, to question and discover."

So CIET and its counterpart, SIET (the State Institute of Education Technology) have set out to design alternative learning systems using television in an effort to broaden the scope of education and to further its reach. Their three-pronged thrust is to train people, produce material and orient educational planners.

CIET was set up in 1984, born as part of a scheme to encourage applying technology to education. It receives funds from the Indian government and the United Nations Development Program; Unesco is its executing agency. CIET and SIET operate in six Indian states.

As a result of this educational TV project, some 400 45-minute programs are beamed by satellite across 11 states for just under four hours each morning. The programs are provided in five different languages and geographically cover half of the country.

The audience of five 12-year-olds is targeted as two groups. The 5-8 year olds watch and work with stories, games and puzzles. The 9-12 year olds' programs are "basically enrichment oriented, conceived to encourage a scientific temperament," says Unesco's Latika Padgaonkar. "These simple, direct humorous films are not replete with facts and figures. Rather, they bring out relationships between humans and nature, dwell on concepts, are full of fun and games and laughter."

The programs have been a hit with those who see them, but getting to see them is still a problem. Satellite TV serves only 80 million of India's 770 million people and there are only 6,000 TV sets in well over 500,000 primary schools in the country. (A survey has shown that at any given time, only 75 per cent of those are in working order and only 38 per cent were turned on for children to watch.) While technology may improve education quality, it is not the highest priority in a country whose schools still often have pressing needs for teachers, drinking water, toilets, blackboards and playgrounds.

Even so, CIET spokespeople say there is no turning back on satellite instruction: "As the only instrument to reach remote areas and as a counterbalance to the weight of schoolbooks in urban India, technology for education, with its stress on enriching the child's mind has come to shape its own quiet revolution."



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# Church

Marian Van Til, page editor

## Tempest in South African Reformed church over human rights proposals

POTCHEFSTROOM, S. Africa (REC) — A stormy reaction met the suggestion of Prof. V. D'Assonville that the proposal for a South African bill of rights had an un-Christian starting point. A special law commission of the South African government recommended the bill of rights in March 1989. D'Assonville is the editor of *Die Kerkblad*, the magazine of the Reformed Churches in South Africa (GKSA). He wrote an article,

not an editorial, for the paper in the September 13, 1989, issue that provoked a vigorous reaction from readers. The South African Press picked up quotations from D'Assonville's article. These were represented as the official position of the GKSA.

The editorial committee of the magazine wrote a special editorial in the October 25 issue. They noted the committee's disagreement with D'Assonville and gave him

space in the Letters section to explain his position further. In its editorial the committee pointed out that the magazine did not represent the official position of the GKSA. The GKSA had endorsed the idea of human rights when it officially approved the *RES Testimony on Human Rights* in 1985. They argued that the Bible commands us not only to live in righteousness before God but to do right or justice to our neighbour. The government

has the duty to make this obligation practical in concrete situations.

### Preserving privilege?

Nine readers responded by letter, most of whom were university professors or theologians, all of whom attacked the thesis of D'Assonville strongly. Some attacked it for its suspicious tone, some for oversimplification. Some said they had the idea the writer

merely wanted to preserve positions of privilege.

D'Assonville says he was writing only of this particular commission report and not about human rights in general. He noted the references to the Enlightenment in the basis of the document and asserts that it misunderstood the fall into sin. He challenged what he says are the report's assumptions that human rights would save the world and that anyone who criticized it was un-Christian.

## Leading RCN theologian Kuitert retires

AMSTERDAM (REC) — A controversial and influential theologian in the Reformed Churches in the Netherlands (RCN), Dr. Harry Kuitert, retired at the end of November. He was professor of ethics and dogmatics at the Free University of Amsterdam. During the last quarter of a century of foment in the RCN,

Kuitert was a provocative voice calling for change.

The human quality of the setting of God's revelation was a major principle in all of Kuitert's writings, according to an assessment of a colleague. Writing in *Centraal Weekblad*, Prof. G. Manenschijn said that Kuitert saw that revelation was always spoken in human language. It came to us in Hebrew, the language of the people who were God's covenant partner. We know God, said Kuitert, only in human language and thought. The Christian religion, as other religions, begins with a searching for God that is tested in the realm of human experience.

central part of the Christian faith. The Kingdom of God will not be realized by political means.

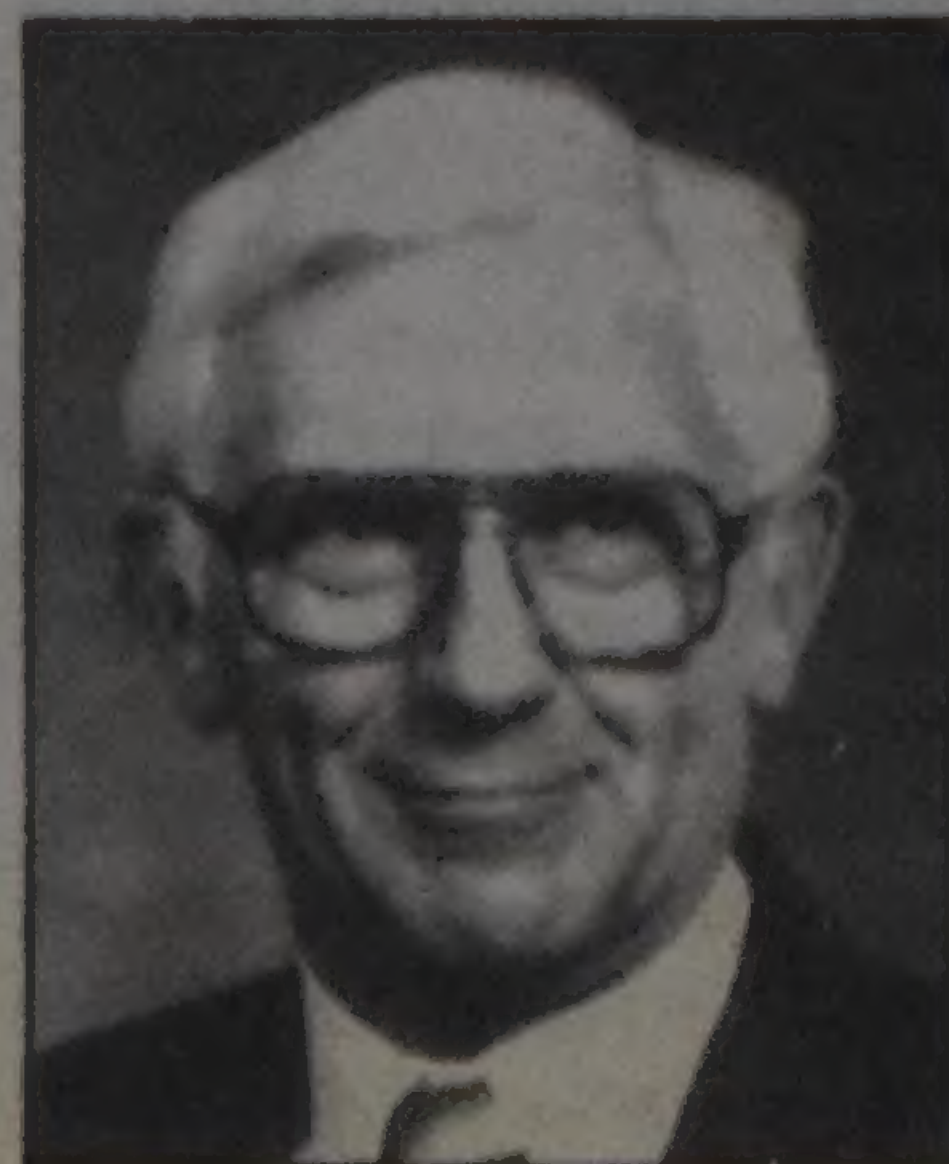
Kuitert was one of the original group of 18 pastors who proposed the union between the RCN and the Netherlands Reformed Church that is now in process. As he developed new ideas his orthodoxy was challenged three times in RCN synods. Only once, in 1976, did the synod conclude that some complaints against him were justified. That synod also said that his writings were acceptable. Manenschijn believes that the synodical judgment was very muddled.

Although Kuitert retires, his influence is not at an end. For the RCN, and for many other Reformed communities, Kuitert has been a giant figure, one often subject to attack but always one to set people thinking.

### Don't politicize

Kuitert reacted against the politicizing of the Christian faith. In his 1985 work, *Everything is Politics, but Politics is not Everything*, he warned that a church engaged only in political action and silent about eternal life denied a

## SKYLIGHTS/WILLIAM R. RANG



### Knowing by hearing

*I find reason to believe that Job also suffered because of himself.*

The book of Job is about suffering. I'm sure. Yet it would be quite wrong to think that this man's suffering was caused only by his loss of dear ones and possessions. When I read the first part of the last chapter carefully, I find reason to believe that Job also suffered because of himself.

This may seem somewhat far-fetched, for the Lord himself (chapter one) gave a glowing testimony of this man. When I read it I cannot help but wish that the Lord would and could give such a glowing statement about me, too: "Have you, Satan, considered my servant William Rang, that there is none like him in the earth, a perfect and upright man, one that fears God and eschews evil?" No, I am sure that the Lord could not say such words about me.

And yet, Job had a problem. He confessed this in his last encounter with God. He confessed that before his suffering he had known the Lord only "by the hearing of the ear." In other words, from preaching and teaching, through the works of others.

### Taking the Word to heart

I take these words to heart, for I am engaged, too, in letting children and adults know of the Lord through my teaching and occasional preaching. My students know the Lord, too, by hearing. And as a result of his suffering Job learned that the Lord had used the suffering (inflicted by Satan and not by the Lord) to convert him. That's what Job admitted to the Lord (see chapter 42).

You see, you and I began knowing and loving the Lord as a result of hearing. The late Jan Waterink realized that when he entitled his well-known book (in English translation) *Led to Jesus At Mother's Hand*.

Don't look it up in the Revised Standard Version (I have never appreciated this particular Bible translation), but check with the NIV or the New King James: Galatians 1:16: "To reveal the Son in me." Not *to*, but *in*. Job called it "seeing God."

To use simple language, Job's faith had been a "to-faith" and it became an "in-faith."

What about you? When you have what I have just called an "in-faith," things change drastically. You begin to learn and experience what the scriptures mean when they speak of the gifts and the fruits of the Spirit. And I want to know about those fruits and the gifts within me. They tell me about the fullness of my faith.

Now my eye sees the Lord, too. I am rich. What about you?

*William R. Rang is principal of Dunnville Christian School, Dunnville, Ont.*

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# A Presbyterian Comments

Robert J. Bernhardt

Each year the Presbyterian Church in Canada selects one of its number to serve as Moderator for the meeting of the General Assembly. It has always been regarded as a singular honour and a mark of respect for the person chosen.

The process of selecting the next moderator is well underway. To be a candidate a person must be a minister of the church and be nominated by at least two presbyteries. A ballot listing those candidates is then circulated. Every minister and an equal number of ruling elders (congregational representatives to presbytery) participate in the voting. The preferred candidate then becomes the official nominee for moderator. However, the actual election of the Moderator will take place when the General Assembly endorses that nominee. In 1990 that will happen at the opening session

of the Assembly on June 3rd. On the ballot this year are five candidates: John F. Allan (Victoria, B.C.), Eric A. Beggs (Orillia, Ont.), John R. Cameron (Charlottetown, P.E.I.), Wallace I. Little (Cambridge, Ont.), and William I. McElwain (St. Catharines, Ont.).

A brief biographical sketch of each nominee accompanies the ballot and I thought that it might be interesting to take a look at the collective picture of the next moderator of the Presbyterian Church in Canada.

## Common features

First, it is worthy of note that all five candidates are at present pastors in congregations (as opposed to being church administrators or theological professors). More significant is the fact that these five individuals have all spent their

whole careers in pastoral ministry in the church. Although they all have had an impressive involvement in the broader work of the church they have chosen to remain in the pastoral ministry.

It seems even more striking that at least four of the five individuals have at one time or other served at least one pastorate of 15 or more years duration in the same congregation. While in many denominations pastorates of five to seven years have been the norm, that is historically not the case in the Presbyterian Church in Canada. While I know of no official statistics on the matter, these nominees illustrate the reality.

While it is not required that the biographical sketches reveal the age of the candidates, the date of ordination is provided for four of the five. Of those the most senior was

ordained in 1952 and the most recent in 1962. Collectively those four have contributed 126 years of service in pastoral ministry.

In terms of education the candidates list a total of 17 academic degrees (including four honorary Doctor of Divinity degrees). Four of the five candidates were undergraduate students in Canada — one is a graduate of Trinity College in Dublin, Ireland. Two are graduates of the University of Western Ontario. With respect to their theological training, three of the candidates are graduates of Presbyterian College in Montreal and two are graduates of Knox College in Toronto. Three of the candidates hold advanced degrees from theological seminaries in the United States (two from Princeton).

On a more personal level, all

of the nominees are married and all have children. Collectively the candidates have 13 children — almost equally divided between sons and daughters.

So there you have the news. The next moderator of the Presbyterian Church in Canada will be a person with extensive experience in pastoral ministry, he will be married with at least one child, and will have at least three academic degrees.

Now that I have given you that introduction you will just have to wait until the results of the balloting are announced sometime in April before you fill in the specific name.

Robert J. Bernhardt is minister of Chalmers Presbyterian Church in Hamilton, Ont.

# Church and school reps agree not to argue

**Robert VanderVennen**  
TORONTO — Public charges will be off-limits if there are disagreements in the future about education issues, agreed representatives of the Christian Reformed Church (CRC) and the Ontario Alliance of Christian Schools (OACS). They met November 13 to talk about the charge that the CRC has betrayed its commitment to support Christian schools.

That charge was made by Adrian Guldemon in the OACS newsletter after the

CRC, through its Committee for Contact with the Government, joined the Evangelical Fellowship of Canada in a brief to the Watson Commission, a brief calling for religious education in public schools without arguing for support of Christian schools.

The two sides agreed on a number of matters, including the fact that the CRC is uncompromising in its support of Christian schools. They agreed that education is a parental responsibility, and that the government should be

called to be honest about the role of religion in public schools, which at best serves as a base for morality. It was agreed that the religion that functions in public schools can best be called "secular modernism."

The church and the school people agreed that the brief in which the CRC participated did not address the structural issue

of alternative schools as a major solution to the problem of religious education. That may have been a major opportunity that was missed, though the two-page letter that the church's committee sent to Dr. Watson was very explicit on that point.

Differences remain. Among them are the place of religious education in public schools.

But both sides agreed that they will not argue in public, that they will keep each other well-informed of their views and regularly consult on issues of mutual interest. They will consider writing a joint response to Watson's report on religious education in public schools when the report comes out, they said.

# Dutch churches agree to accept each other's baptisms and faith professions

**GRAND RAPIDS, Mich. (REC)** — The Reformed Churches in the Netherlands (RCN) and the Netherlands Reformed Church (NRC) have agreed that they will accept the certificates of Baptism and Confessing Membership from each other. The two churches are in a process leading toward union, which they hope to complete in the next decade.

The action was started by the decision of the executives of the synods in February 1989. They referred this question to regional synods for consideration, and a combined synod in November made the decision.

There are some differences in procedures between the two churches that will change. In the NRC, members from another church are asked whether they now commit

themselves to work to build up the Kingdom of God "and the NRC in particular." RCN delegates objected to this question being asked of transfers from the RCN, for it defeated the spirit of mutual recognition.

The NRC also recognizes a "birth member," that is, one who has never been baptized. The RCN does not recognize such a category of membership. Birth members who try to transfer from the NRC to the RCN may encounter problems.

Nevertheless, the combined synod's decision meant that no congregation may refuse to accept a member from the other denomination, according to P. van den Heuvel, the chair of NRC's church order commission.

# FROM COAST TO COAST

BRITISH COLUMBIA			NOVA SCOTIA		
Abbotsford-CFVR	7:30 am	850	Digby-CKDY	6:00 am	1420
Burns Lake-CFLD	9:15am	1400	Kentville-CKEN	8:30am	1490
Kitimat-CKTK	8:30 am	1230	Middleton-CKAD	8:30am	1350
Osoyoos-CKOO	8:30am	1490	New Glasgow-CKEC	7:30am	1320
Penticton-CKOK	8:30am	800	Sydney-CJCB	8:00am	1270
Port Alberni-CJAV	10:30 am	1240	Weymouth-CKDY	8:30am	103.1
Prince George-CIBC	8:30am	94.3	Windsor-CFAB	8:30am	1450
Princeton-CKRP	8:30am	1460			
Smithers-CFBV	9:15am	1230	ONTARIO		
Summerland-CKSP	8:30am	1450	Ajax-CHOO	9:30am	1390
Vancouver-CJVB	9:00am	1470	Atikokan-CFAK	10:30am	1240
Vernon-CJIB	9:30pm	940	Burlington-CING(fm)	7:30pm	107.9
ALBERTA			Chatham-CFCO	9:30pm	630
Brooks-CKBR	8:00 am	1340	Guelph-CJOY	9:00pm	1460
Edmonton-CHQT	7:30am	880	Hamilton-CHAM	7:30am	820
Edson-CJYR	10:00am	970	Kapuskasing-CKAP	9:00am	580
Fl. McMurray-CJOK	8:30 am	1230	Kingston-CFMK	10:00am	96.3
St. Albert-CHMG	7:00 am	1070	Newmarket-CKAN	8:00am	1480
Taber-CKTA	8:00am	1570	Oshawa-CKAR	8:00 am	1350
MANITOBA			Owen Sound-CFOS	10:30am	560
Altona-CFAM	9:30am	950	Pembroke-CHRO		
Steinbach-CHSM	9:30am	1250	(Sat.)	6:30pm	1350
Winnipeg-CKJS	9:15am	810	Pembroke-CHRO	10:00am	1350
NEW BRUNSWICK			Sit. Ste. Marie-CFYN	10:00am	1050
Fredericton-CFNB	8:30am	550	St. Catharines-CKTB	10:00 pm	610
Newcastle-CFAN	9:00am	790	Sarnia-CHOK	7:30am	1070
Saint John-CHSJ	9:00am	700	Stratford-CJCS	8:45am	1240
PRINCE EDWARD ISLAND			Windsor-CKLW	9:00am	800
Charlottetown-CFCY	7:00am	630	Wingham-CKNX	10:30am	920
QUEBEC			Woodstock-CKDK(fm)	8:00am	102.3
Montreal-CFQR(fm)	7:30am	92.5			

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## Features

## Ewald's room

Bert Witvoet

Alice and I visited her father in a Brampton, Ont., hospital the other evening. He was in a room with three other men. Outside the room were several signs indicating that it was Ewald's room we were entering. Strange that a room inhabited by four men should be identified as being the room of only one of them. I found out later why that was so.

My father-in-law was in good spirits in spite of the fact that, at age 91, legally blind and hard of hearing, he was hospitalized for having broken and bruised a few bones after a fall. Whether he would ever be able to return to his apartment remained an open question.

Next to him lay a man who had that day celebrated his birthday. I guessed him to be in his 60s. He had broken his back falling down some stairs six months ago. The local branch of the Canadian Legion had sent a cake, some of which he shared with us. He seemed to be a kind of quiet man. But his name was not Ewald.

Across from him was the bed of the loud-mouth of the room. He was cheerful enough, but he did not seem to realize that there were boundaries that needed to be respected. He walked over to my father-in-law's bed and told Alice to sit on the bed so I could sit in the chair. We both blithely ignored his command. He told the fourth man in the room what he should do to lower the table.

"Do what I tell you," he blasted with his cheerful, pesky megavoice. His name, it turned out, was not Ewald either. Although he wanted desperately to control everyone else, this was not his room.

Ewald, it turned out was the fourth man, sitting on the edge of his bed across from my father-in-law. He was a man small in stature; he was retired, he later told me. He had suffered a stroke a few weeks ago and had lost the use of his right limbs as well as most of his memory. He was improving in both departments, but he needed signs in the hall to remind him where his room was. That's "Ewald's room."

His name was Ewald Gertzer. "German?" I guessed. "You guessed right," he said with a wonderful smile and a trace of an accent.

I had observed him earlier that evening when his son had come in for a visit. I was struck by the gentle and loving way Ewald addressed his son. They kissed as they met, and Ewald told his son how glad he was to see him and how much he loved him. "Yes, my son," I heard him say, "I am getting better. See how I can raise my arm?" He spoke with the sincerity of a child. Later on: "I feel so bad that I cannot help you now. You are so busy, Johnny, and I would love to dig the garden for you. How's the little princess (granddaughter)?"

I could not resist talking to this bright-faced, warm-hearted son of man called Ewald. "You are Ewald?" I said. "I read about you in the hall."

**God is so good**

"Yes," he replied. We talked for a while. It soon became evident to me that this man was full of gratitude. "God is so good," he told me, looking me earnestly in the eyes, a million-dollar smile breaking across his face. His eyes were points of light, I thought. "No matter what has happened to me, good

or bad, God is so good. I cannot thank him enough. I fall down on my knees in this room, I don't care whether the floor is hard cement, and I thank him. It doesn't matter where you pray, it is always God's house."

"You seem to have hit on the secret of life," I told him. "It's so hard to describe," he replied. "Last night I woke up a little and perhaps dreamed. I saw a very large stone and on the stone was written ... LOVE." He spoke very deliberately and slowly, moving his hand in front of him as if he were tracing the very large stone in the air.

His son was a little embarrassed by his father's outpouring, you could tell. A few times he tried to change the subject. But his father and I just kept on talking about the mystery of love as if there was no hospital room with other patients listening in. The son began to relax when he realized that I was comfortable with the discussion. Occasionally he would affectionately touch his father's knee to reassure him that he understood.

I returned to my father-in-

law's bed. I said that the man across the room was a very happy man. I told him about Ewald's dream of a very large stone with LOVE written on it. My father-in-law smiled. "You know who that rock is, don't you?" he said. I marvelled at the quickness of his mind. I had never doubted his faith, although he sometimes does. He cannot easily talk about his relationship to God, or about his relationship to anyone else, for that matter. It's a handicap passed on to him from the third and fourth generation before him.

**Quiet strength**

It was time to say goodbye to him. We exchanged the normal greetings. "Say hello to the kids. Have a good trip. Take care. Thanks for the visit," all in the Dutch mother tongue.

We also shook hands with the other three men. The birthday man had his oxygen mask on but said farewell through the plastic cup. The loud-mouth had quieted down a lot and smiled at us. When I came to Ewald, he thanked me for the visit and for encouraging him so much. He

held on to my hand for a moment, reluctant to let go. "But you have encouraged me," I said.

When it was Alice's turn to shake his hand he said, "Thank you, we all admire Mr. Oldejans."

"I wonder why they admire Dad so much," Alice said to me later in the hall as we walked away. "Nurses had made similar comments to us earlier. 'Your dad has his own quiet way of testifying,' I said. 'He is courageous and uncomplaining. They see a quiet strength in him.'"

The signs in the hall said "Ewald's room," and one could hardly deny that Ewald made that room very special. But in a more quiet way it was also my father-in-law's room: "Meine's room." We did not stay around long enough to know whether it was the birthday man's room as well. But the loud-mouth's room? Well, one has to draw the line of propriety somewhere.





# The Church in the '90s

## Reflecting God's reign (2)

John Tenyenhuis

The following article is the second in a four-part series on the Christian community in the next decade. The series is being published in anticipation of the "Serving Christ in the Nineties" conference to be held Feb. 26-28, Muskoka Woods, Ont.

"The theatre of today is the church of the past." Whoever originated that statement, there's a great deal of truth in it if we allow the word "theatre" to include the sports and video entertainment worlds.

The Church of the '90s will have to compete for people's hearts like never before. Some Reformed churches are undergoing attendance and membership declines, and mainline churches are more and more becoming sideline churches. Churches are losing not only vast numbers of people but positions of influence in our society; they are seen as little different than other lobbying minorities.

Even church members themselves presume that the Church and the Christian faith *should* be a sideline in our culture. The present state of Western religiosity can best be described as benign tolerance; as long as your view of the divine entity is a private matter, you're entitled to it.

The cultural diversity, "private" religion, lack of careful thinking about the meaning of faith, and the radical sectarianism of so many Christians all seem to paint a hopeless picture for the church of the '90s.

### How to respond?

How will the Church fare against the ever greater onslaught of secular trends? Will it be willing and ready to address the consumerism and its consequences that surely will be more devastating than ever in the '90s? Will it affirm to our society that the earth is the Lord's and that the Creator's work is in grave danger of being abused beyond our deepest fear by creatures who image him?

And, the question whose answer has ramifications for everything else: Will the Church preach the gospel in the '90s? The gospel must be preached to every creature (Col. 1:23) and to the whole creation (Mark 16:15), to the hearts of people so they will not be lost.

Let it be obvious then that the Church's task in the '90s will be as always: to announce the Good News of the saving work of Jesus Christ and the coming of his Kingdom. But to do that the Church will have to regain a more biblical sense of itself (see Eph. 3:9-10).

The churches must bring the mighty drama of God's purposes to their members and

culture in a way which causes all of society to quit seeking life's meaning in our late 20th century "theatres." Our prayer in these times ought to be that the church in the world not resign from its task of focusing on God's plans for that world.

Recently the Anglican Church of Canada celebrated the sesquicentennial of the Diocese of Toronto with a service at SkyDome. I don't wish to criticize a church's need to celebrate milestones, but that kind of proclamation of the drama of God's Kingdom is not what I have in mind. To do justice to the ominous decline in that mainline church, a service of lament at a smaller stadium may have been more appropriate.

### What about the Reformed churches?

Nearly everything I've said so far will find a general consensus among Reformed readers. But if we sharpen our focus on the task of Reformed churches in Canada in the '90s, we may encounter diverse opinions about the stages on which the drama of God's plans ought to be announced and lived.

Perhaps the very first step we should take in the '90s is to agree that we have spent enough time acting out the roles of "defenders of the faith" to one another. We are in danger of becoming a theatre of the absurd: we have given so much melodrama to purposes of no great effect in bringing the claims of our Lord Jesus to our Canadian society.

It is time we joined each other to act out in a more unified way the fact that the Kingdom of God is at hand and that its opening and closing depends on the proclaiming of the Word of God to the world around us, not only by preaching, but by our lifestyles.

To some, the church institution is the theatre. Reformed churches will continue to display the diversity of worship which some of their members will criticize. Those critics fear change or dialogue in worship; there must be no liturgical "acting out" of the Lord's drama.

For the '90s, acceptance of these various ways of praising God would be a wiser course to follow. To spend our energies in yet another decade on these "things indifferent" will bring

no vital witness of grace to those around us.

Perhaps, carried by the prayers of the people and renewed with a vision of what it means to be Reformational, we will become much more than one tiny piece of the puzzle which the church in our nation must surely appear to be to those outside of it.

Mainline churches are forcing themselves to the sidelines; fundamentalist churches (even though they certainly have revitalized a great many sideline members of other churches) have made few if any claims on our culture in the name of Jesus. Perhaps renewed vision will help us see the task of reaching people with the gospel like never before in our short and highly ethnic existence in this land.

If we will not make efforts to go beyond "soliloquies" (talking only to ourselves, sometimes in anger), we will merely fade away, and the curtain call when we must give account will come sooner than we think.

### Challenge ahead

We will need to encourage one another toward "lifestyle evangelism" as a counter to the mindless cultural products for which we are constantly pressured to live. Kinder speech to one another will allow an honest sharing of the roles we must all play as Christians in



Drawing: The Church in History

"Perhaps the very first step we should take in the '90s is to agree that we have spent enough time acting out the roles of 'defenders of the faith' to one another."

this very secular times.

The tensions and troubles Reformed churches will face are those facing other churches. Are we, too, forcing ourselves to the sidelines? Will our intolerance make us inept at bringing the simple yet demanding gospel to those currently outside our fellowship?

If we wish to be the same as the fundamentalist churches, then we should seriously consider joining them. But if our aim is to hold high the distinct identity of churches of the Reformation, we will need to strengthen our dedication to Christian education and take a deeper look at how God wants us as Reformed churches to make that commitment part of our identity in Canada. We will need continued commitment to preaching that is vital and

upbuilding, and not polemic.

Our vision for the coming decade must include being able to very personally share with one another and those outside the church that Jesus loves us and that the sovereign God has claim on our whole nation, its lands, peoples and structures.

Such a Church will not just go through the motions as a tired old actor with no new role to play. Instead, it will sense its proper part so well that, directed by the mighty hand of our living Lord, it will more and more become the very Body of Christ!

(Next week: "The Christian school in the '90s.")

John Tenyenhuis is pastor of Kootenay Fellowship Christian Reformed Church, Uxbridge, Ont.

## A conference without all the answers?

The "Serving Christ in the Nineties" conference has puzzled some because its advertising neglects to mention an obvious element of any conference: the keynote speaker(s). We did not forget to name the speakers in our ad — we simply do not have any.

"Serving Christ in the Nineties" is structured around the view that we all have something to offer in answering the question, what does it mean to say, "Our World Belongs to God"? Through a series of workshops, led by trained facilitators, we will all be working hard at building a vision for how we can best serve Christ in the 1990s.

The building blocks for the vision will be our own individual ideas; together we will fit them together into something much larger than we

will all hold in common.

The agenda is not pre-set. We have not cooked up a recipe which we hope you will swallow without question. That's not to say that we have provided no focus to the conference. The "Reflecting God's Reign" series of articles in *Calvinist Contact*, the panel discussion to be held at the conference itself will give us some "grist for the mill" as we think about our future as Reformed Christians. Family, church, school and Christian public witness will be themes that will draw out much of our thinking.

The sponsorship for the conference came about spontaneously. The six of us got together around nothing more than the idea that the Reformed community needs to set some direction for itself in the 1990s.

Through our discussions and

in working with Aileen Van Ginkel, Reinder Klein and William van Geest of the Cornerstone Consulting Group, our ideas have taken the shape of the "Serving Christ in the Nineties" conference.

The conference will be informal, balancing our time together between a variety of activities. It is our hope that through our work and worship, our fun and fellowship, we will build a sense of community as well as a vision.

One thing more: register early, because registration is limited to 120 people!

Harry Fernhout  
Ren Siebenga  
Gerald Vanderande  
Bill Veenstra  
Henry Wildeboer  
Bert Witvoet



# Religion in the public school: inevitable!

## Adrian Guldemon

Paul Marshall has raised the issue of the social dimension of religion's place in schools ("Religion in Society," *Calvinist Contact*, Dec. 15). He ably sets forth the problem in his reply to my articles about the Elgin County court case. But in taking the government's perspective on the issue, he assumes that I advocate no religion at all in education. This is the exact opposite of my position, which is that taking the last veneer of Christianity out of the public school will confirm that Canada is already secular. This realization should revitalize all three school systems, and so bring about long overdue reforms.

The real question is, *which* religion in *which* school? There is no possibility of taking religion out of any school because all education presupposes a value system or world view; and all philosophies involve religious commitments. Consequently, it is possible to take *Christianity* out of the public school *without* removing religion, because in fact the religion of the public school is secular humanism in several varieties.

The main problem with the public school system is that it does not openly acknowledge that it teaches a specific religion. This human-made religion is cleverly disguised in innocent "value" terminology.

Consequently, it is very hard for the ordinary public to find out what is really being taught. Humanism's doctrines can be seen in all curriculum materials and Ministry of Education documents. Since this is the main *faith* motivating the system and its teachers, teaching a little bit of watered-down Christianity for moral uplift or spiritual enhancement is a basic violation of the radical nature of the Christian gospel.

My position, a view shared by many others, is that Christianity should not be taught in special *compulsory* courses in the elementary schools (Regulation 262). This is merely affirming the obvious — that the public school

religion is secular humanism. That has been the public religion in Canada since 1970.

Further, all Ontario high school students should be given the opportunity to learn about the Christian heritage in Canada if they so choose. However, the critical question in social studies and/or comparative religions is not *whether* it is taught, but from which philosophical perspective any such course is taught.

The traditional Reformed view is that where education is concerned, i.e., initiation into the truth about life, each religion should be able to operate its own school system. The state has no business using its coercive power to impose a complete world and life view on children under the guise of "consensus" moral values. If a group of parents collectively choose to teach Judaism, modernism or Christianity in their own schools that is not the state's business, it is religious freedom!

## Whose interest is served?

Dr. Marshall raised the question: What is the government's responsibility in deciding about religion in the schools? He assumes that my view does not address the justice perspective and that the government has a right to decide that question. His interpretation seems to result in support of the secular status quo.

Since all education is a religious activity loaded with values, the only solution, short of totalitarian repression, is to let groups of parents decide which world view ought to dominate the school of their choice. Education is an arrangement between parents and professionals. The state ought to provide equal opportunity and quality control. For the rest it should stay out, especially since there is little evidence that state intervention actually improves education. That is true pluralism which promotes freedom of religion.

Why should the government's perspective on religion in schools be accepted as valid? Even asking the government to make such a decision presupposes that the government should do so. But why should we give any legitimacy to the very

regulations that are currently destroying the last vestiges of Christianity? Why not assert that the current policies are unjust?

We do need a good debate about the strategies involved. It may very well be the case that some, like Dr. Marshall and Dr. Fernhout, want to persuade the evangelicals to switch gradually over to a less monopolistic view of schooling. But is there any evidence in history (or scriptures) that this indirect approach works?

The entire history of the public school system is one secular compromise after the other. Why? Because the Canadian churches keep playing politics with the system, each denomination hoping in vain that their view of Christianity will prevail. This was so even in the 1989 Watson Inquiry. The churches seem not to have noticed that the secular educational establishment long ago discredited religion all together. A perfect example of that can be found in the debates about the teaching of evolution in the public system. The creationist approach is not given any credibility. It is simply discredited as gobbledygook. Even the Americans are more openminded than that! Where are the evangelical voices in all this?

## The court battle

Dr. Marshall seems to be afraid that the introduction of religious diversity in schools — and society? — may lead to the elimination of *all* religions. Therefore he supported retaining Regulation 262 in the arguments of the Coalition Brief before the court. He put the matter this way: "I would be happily prepared to lose the case as long as this argument is not accepted and entrenched in the courts."

## Legal issues

From a legal point of view, this worry about Christian dominoes falling is a non-issue:

a) At the court trial itself, the judges did not give any credibility to the idea that removing *one* regulation from the Education Act would destroy the nation.

b) Most people do not seem to be aware of the fact that there is no Christian legal tradition in Canada, and that Canadian law does not give

Christianity any favoured status now.

c) The Constitution does not contemplate freedom *from* religion as a positive right, even if it could be logically defended.

d) Dr. Marshall himself conceded that courts often follow social trends. And that is precisely what they will do in this case. Canadian society has already concluded that religion is harmless and probably irrelevant. If the public view is clearly secular, no single court intervention is going to stop it.

e) Christians ought to get involved in litigation in order to influence public policy. But history shows that the most effective influence is achieved by those who have the best legal and philosophical arguments. In short, we need to get busy and establish a Christian legal tradition on a broad range of fronts. Crisis management usually fails.

## Political issue

It is quite clear what the Civil Liberties Union's real bias is. They are honest about being humanists who think that they are rational — not religious — and that since religion is nothing but prejudice, it can be safely banned from public discourse. I would have attacked this old Enlightenment illusion where it is most vulnerable, namely in its assumption that atheists are not religious or that Christians are irrational.

My short answer to Dr. Marshall is that a pluralistic educational policy for Ontario is the only just answer. I hope that his seeming endorsement of the status quo (public opinion) is only a political strategy to help evangelicals face reality.

The Reformed community is indeed in a position to show creative leadership in education, but only if its traditional position is not compromised before the battle starts. Artificial opinion polls do not worry me. I will continue to pursue a policy of justice for all parents. Public schools are a thing of the Victorian, nationalistic, humanist past. Christian schools, and other kinds of independent confessional schools are the future!

*Dr. Guldemon is executive director of the Ontario Alliance of Christian Schools. He lives in Ancaster, Ont.*



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## Is there hope for wandering covenant children? (4)

### What can parents do?

Dick Farenhorst

*Last week Dr. Farenhorst looked at the various ways in which parents respond to their children's disinterest in the Christian faith. This week he tries to answer the question "What can parents do before problems arise?"*

Let me state once again that there are many reasons that children leave the Lord and their church. (Not all who leave their church leave the Lord, but we are talking about those who seem to have done both.) I can only address those situations where it seems, to me at least, that emotional or relationship issues in families were a factor that did impede or block in some ways children loving their God. Often "lost children" have had experiences which have resulted in distancing them from God.

Again, there are no guarantees that anything parents do will ensure that their children will end up loving the Lord. In looking at this stage of parenting, the last thing I want to do is increase the guilt of parents whose children have left the faith. They don't need to second-guess themselves. They need our prayers and our love. The following is only meant to help alert the rest of us, those who have children who have not yet reached adulthood to be aware that what happens in our families can indeed create barriers to

our children's spiritual development.

### Proper foundations

To help prevent this, parents need to lay proper family and psychological foundations. If family relationships are warped or difficult they can, indeed, create silent, often unseen, barriers to adult spiritual development. I'm thinking now of one person I know who can only pray to Christ but not to God. This person was abused by her father. Even though the Bible tells her differently, her feelings about God her Father are similar to those related to her earthly father — fear, hate, abandonment. The fact is that unless we see something of God in our father, we can't see God as our Father. The fact is that often the way parents treat their children in daily life will have more impact on their children's eventual spiritual development than training in more overtly "spiritual activities" such as going to church or Sunday school. Another example would be the family's implicit rules

regarding feelings. Families in which children are never allowed to feel hate or anger are children who are not going to know what to do with those feelings when they inevitably experience them. And so later when they experience a faith-life crisis in their lives and find themselves angry at God, not having that permission to express that anger will have all kinds of disastrous effects for their faith life.

### Beware hypocrisy

Another more obvious example is that of parental hypocrisy. Teenagers are especially alert to this in their parents. They'll know if fathers and mothers are really living for money no matter how well they disguise it by talking a good talk, by church attendance, by giving God a good tip on Sunday. So when these children leave the faith and try to find the good life by pursuing a "goods life," as Lewis Mumford says, it shouldn't really surprise us, should it?

Parents' use of God or scripture as a way to control

their children's behaviour is another example. Instead of using responsible parenting methods, God becomes perceived as a boogie man when children are young, or, when they're older, as someone who induces only guilt and fear instead of love and care. These people end up fearing God, not in the sense of reverencing him as scripture indicates, but out of a genuine *Angst*. The Christian life for them becomes moralistic, a series of dos and don'ts, of rules to live by to avoid God's punishment.

### Praise when its due

Last example. Sometimes parents have difficulty building up their children, praising them when appropriate because they are keenly aware of pride and the importance of self-denial and humility. Such children will not feel good about themselves, valued or esteemed, and may think that God feels the same way about them.

These people as adults feel perpetually guilty and think that to be a genuine Christian one must feel bad about

oneself. They find it very hard to acknowledge others, to seek their best interests, to build them up, to love them.

Tournier talks about the problem of self-assertion and self-denial as really being two sides of the same coin, with the contradiction being more apparent than real. Before persons can renounce something they must have it, before they can give it to anyone, they must receive. Tournier likens it to a rhythm in nature in which trees burst into bloom in the spring and then give up their leaves in the fall.

Many other examples or dimensions of family life and parenting can be given, but the point is that what parents do in their families, in their relationships with their children, how they deal with those children's emotions and feelings as well as their behaviours, has a lot to do with their spiritual development and their understanding and feelings about God.

*Dr. Farenhorst is director of Cascade Christian Counselling Association in Surrey, B.C.*

## God loves me

Don Moncrieff

*My earliest memory of church takes me back to age five. I was touched when we sang "Jesus Loves Me." Recently I celebrated my 58th birthday and was touched more deeply than ever by the great truth that Jesus loves me. I spent part of my birthday attending a talk given by Henri Nouwen.*

As you may know, Nouwen is the author of such books as *The Wounded Healer*. He spoke on what is needed by ministers to enable them to carry on their work. That ministry, of course, is the ministry of Jesus' love, God's love. Nouwen is such a powerful witness to God's love for him that in his presence I deeply felt God's love for me too.

I realize that merely making people feel better is not the essence of my counselling ministry. Rather, what helps most is deepening people's realization of how much and how personally God loves them. In my work, this happens in proportion to my living out the reality of God's love for me.

Diane Strong is a Christian counsellor from Kingston, Ont., who specializes in

working with battered women.

She shared with me how important she has found it to be to guide the battered women she helps to a deeper realization of God's love.

One method she uses involves listing on separate pieces of sticky paper all the terrible things a battered woman has felt about herself as a result of her husband's and others' mistreatment of her: doormat, housemaid, fat bitch, stupid, better to have been born a boy, second class citizen, pest, etc.

Then she lists on separate pieces of sticky paper what the Bible reveals of a woman's worth: e.g. image of God, child of God, temple of God, a little less than the angels, more precious than the lilies of the field, important enough to have every hair on her head numbered, a member of Jesus' body, etc.

### True worth revealed

In the privacy of her room, and before a mirror, the battered woman sticks all the negative words on her blouse. Looking in the mirror she prayerfully takes off a negative word, throws it away, and replaces it with a biblical

sticker, a scriptural revelation about her true worth. She does this over and over until all the negative words are replaced with God's truth. The result of this exercise is often a renewed and more realistic, positive self image.

Some women thus discover for the first time the "self" God commands us to love as a model for loving our neighbours.

As I imagined doing this exercise myself, I saw my 58 years as biblical stickers, witnessing God's love for me. My life seemed to be part of that creation made by the Word (John 1:3), and the Word in my life thus told me how much God loves me.

The people I serve in my counselling ministry often ask me how I deal with the flow of tragedy, sorrow, anger,

frustration, communication failure and sin that I daily witness. My childhood church song, Henri, and Diane all have contributed to my realizing the answer.

*Don Moncrieff is a psychotherapist at Christian Counselling Services in Toronto. Reprinted with permission from the CCS newsletter.*

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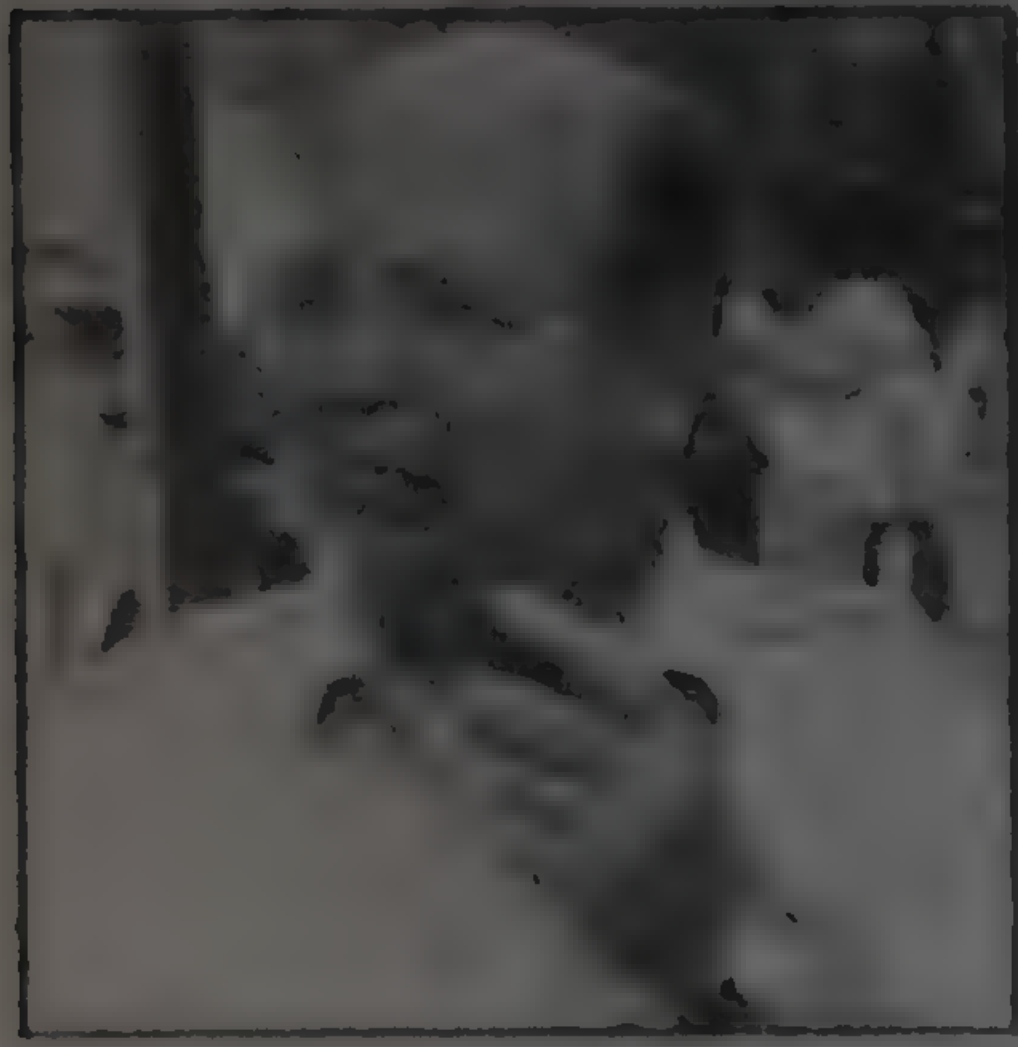
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## Comment with a wink

Herman de Jong

I'm going to play with my Lego all day. I'm going to make a real big car. I'm gonna use all the pieces *and* the wheels. But the car shouldn't be too big. I want to drive it through the door of the service station Aunt Nelly gave me for Christmas. It was under the tree. It was larger than any other present. We give presents on Christmas because God gave a present to the world. That's why. But the present had no name on it. Maybe it was at the bottom. But Mom said I couldn't look. There were too many parcels on top of it.

Last week Dad had the flu and now I have the flu. That's a little animal that creeps in your mouth. You get it from kisses. But even though Mom didn't kiss Dad, she got it too. It's the two-day flu, they said. Let's not give it to Henry, they said. I

thought: I wish they would. Then I wouldn't have to go to school for two days.

I hate school. You can never do what you want to do. And there's big Casey who always wants to fight with me. I don't like that. That's why I cannot watch hockey on TV. These men with helmets on hit each other with sticks. And they pull each other's shirts off. Those shirts have numbers on them so that people can recognize them, says Dad. Dad always watches hockey when I'm in bed already. Hockey is not bad for older people; only for kids.

Where are the wheels? Can't find them. Wait, they're still on the fire-truck I made before I got sick two days ago. Opa liked that truck. He's a fireman and has a big boat. He's a very big man. He wears a sailor cap all the time. He's my Mom's

dad and my Dad is his son-in-the-law. That means my Dad has his own dad. But he's dead. Not my Oma. I don't like her. I can hardly breath when she comes to our house. Dad can't breath either. He hates her stinking perfume, he said to Mom. Oma wants me to sit on her lap. I don't like that, because she kisses me so often. Maybe that's because she's got no one else to kiss.

Finished... I'm gonna put the little truck driver with the white helmet inside the truck. He's got to drive the truck to the station for filling up. There's a book on the piano. B-A-C-H it says. I can spell, because that's why you go to kindergarten. In the big school you have to learn words with the letters you learn in kindergarten.

Mom is in the basement washing dirty clothes. She washes them even if they are not dirty. I can't go to the basement, because I'm sick. Yesterday and the day before I

didn't feel like playing with my Lego. I had a fever. Mom put a thing in my mouth. She shook it first. Maybe she had to shake the flu animal off. Well, that's it, said Mom, another victim. No school for you today!

Mom comes up the stairs. Now I better lie down on the sofa. Quick, the blanket. I'm still sick. At least that's what she thinks. Here she comes. Better put my thumb in my mouth and close my eyes. Mom puts her cold hand on my head. Poor little boy, she says, you still feel lousy, don't you? Shall I open my eyes? Just a little bit? Shall I nod my head? Just a little bit? I'm almost finished, she says, and then we'll have lunch. Now I have to shake "no" with my head. Sick people don't eat. But I'm hungry! But if I eat that means I'm better. Then I have to go back to school!

Mom goes away. Now I can play again. Don't make too much noise, otherwise she will hear it downstairs. I'm going to draw a house with a tree beside it. But I shouldn't show Mom when she comes back. I'm supposed to sleep. When you sleep you get better. Dad slept for two days and suddenly he didn't feel sick anymore. That's what they said: it's a two-day flu.

Nice house. Two big windows and a door. Now the chimney and smoke. Opa smokes like a chimney, Mom says. He smokes a pipe. Wait, I'm gonna put a sailor cap on my chimney. That looks funny. What a funny chimney! Chimney... what a strange word! How do they find words for things? Nice to play in the house with my own things. Wish I would never, never have to go back to school again. But Dad says I have to get used to it. I wish big Casey wasn't there to beat me up. I'm not supposed to fight. Children who love

Jesus don't hurt other people, because Jesus never did so.

Here comes Mom again. I better hide my house with the chimney. I'm supposed to sleep on the sofa. But it's not easy to be sick when you don't feel lousy anymore. And I'm hungry. When I woke up this morning I didn't have the flu anymore. Only two days that I wouldn't have to go to school? Maybe little kids can have the flu a bit longer? Why not pretend?

Mom wakes me up. How are you feeling, Henry? I whisper: My head hurts and my stomach hurts too! My whole body hurts! I had heard Dad say that last week. Again she puts the thing in my mouth. Well, she says, you're getting better, you don't have a fever anymore. Maybe you should stay home for one more day!

Can I lie down on the sofa downstairs, Mom? She says O.K. I whisper: thank you Mom, I love you! Ah, she even carries me downstairs.

You feel like eating a little bit? asks Mom. I shake my head. I put my hand on my tummy. It still hurts here, I say. Maybe, if I keep pretending, I won't have to go to school all week. But isn't pretending a little bit like lying? I'm not supposed to lie. That's a sin. Jesus doesn't like it. Maybe if you pretend or lie just *once*, Jesus won't mind so much. But twice or three times? Like tomorrow and the day after?

Maybe just a little peanut-butter sandwich, I say. You are getting better, says Mom, just to be sure I'll keep you home for one more day. Shall I bring you your sandwich here, or do you want to sit with me at the kitchen table?

I jump off the sofa.  
My Mom smiles.

*Herman de Jong lives in Jordan Station, Ont.*



Ministry  
of  
Revenue  
Ontario

Remo Mancini  
Minister

## EMPLOYER HEALTH TAX

In January, 1990, Ontario Health Insurance Plan (OHIP) premiums will be replaced by the new

### EMPLOYER HEALTH TAX (EHT).

Bill 47, which has received Royal Assent, requires all employers with permanent establishments in Ontario to pay the tax through monthly or quarterly instalments based on total calendar year gross payroll.

### THE ONTARIO MINISTRY OF REVENUE

which is responsible for administering this new tax, mailed **INFORMATION KITS** to Ontario employers in November, 1989.

If you are an employer in Ontario and have not yet received an **INFORMATION KIT**, please call the Ministry, toll-free, at the numbers listed below:

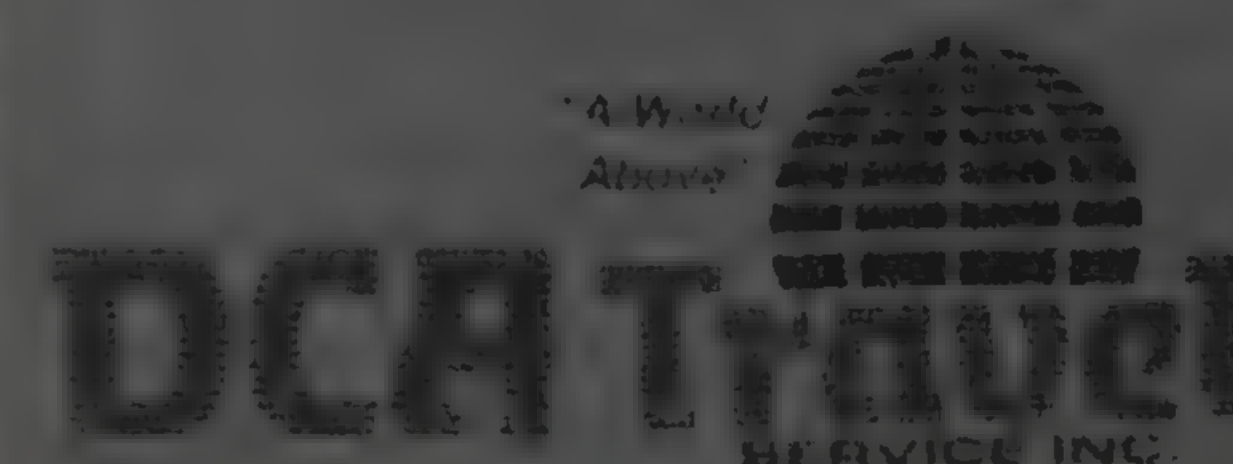
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| • Metro Toronto                 | 965-8470       |
| • All other areas               | 1-800-263-7965 |
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## German language weekly passes its first century

TORONTO (Canadian Scene) — Like German and Austrian immigration, German language publishing in Canada is far from being a recent venture. The first non-English, non-French newspaper to appear in Canada was in German. This forerunner of Canada's sizeable ethnic press, today numbering more than 200 publications, was first issued in 1788. Its name was *Die Welt Und Neuschottlaendische Korrespondenz* and it was published by Anton Heinrich of Halifax, Nova Scotia.

Although *Die Welt* disappeared long ago, another German newspaper has just passed its hundredth birthday. *Kanada Kurier*, first published in 1889, was recently honoured in Winnipeg, the city in which it

was founded as a weekly known as *Der Northwestern*.

*Der Northwestern* was also read in Saskatchewan, but in 1914 German immigrants in that province decided to publish their own paper which was called *Der Courier*.

Both papers grew independently for many years, but after the number of immigrants from Germany began to decline in the 1960s, the two papers merged in 1970 and became the *Courier-Northwestern*.

In 1977, Emil Schwend, formerly publisher of a West German paper purchased the *Courier-Northwestern*. He changed the format to a tabloid size and rechristened it *Kanada Kurier*. Today the paper is owned by Renee Topham who is also its publisher.

*Kanada Kurier* claims a circulation of 33,000 across Canada, with 85 per cent of all purchases made by regular subscribers and the remaining 15 per cent sold by retailers.

An anniversary celebration was held in Winnipeg and among the guests were former Governor General of Canada Ed Schreyer, Manitoba Lieutenant Governor George Johnson and Wolfgang Behrends, ambassador to Canada of the Federal Republic of Germany, as well as other federal and provincial political figures.



## Peter and Marja are



### Dear P and M:

*My husband has been receiving unemployment insurance for the last three months. During all this time he has done odd jobs for others and earned an attractive second income. He does not report this extra money on his U.I.C. claim cards which he fills out every two weeks.*

*To me this is cheating the government, but my husband doesn't see anything wrong with it. The government is ripping us off, he says, so why shouldn't I do the same? He says this has nothing to do with Christianity.*

*I totally disagree. It bothers me very much and I don't know how to handle it.*

### Dear Torn Over Taxes:

Tax evasion is a game that is played by many, including Christians. Evaders include piano teachers who don't report their lesson fees, pastors who "forget" about payments for guest preaching events, patients who ask their doctor for a letter that says they've been off sick for two weeks instead of one, and persons who buy used cars privately through the want ads and ask for reduced receipts though they've paid a higher price.

When Christ is the Lord of all of life, moral dilemmas surface where otherwise we might not see any problems at all. Jesus linked Christian faith and finances when he said, "Give to Caesar what is Caesar's and to God what is God's" (Matt. 22:21). Your husband has no biblical grounds for saying that tax evasion has nothing to do with Christianity.

This is a spiritual struggle for you, and rightly so. Point your husband to our letter and ask him to reconsider his position. If he refuses, inform him that you feel the need to discuss this problem with your elder or pastor. After all, not only is it wrong to evade taxes, but it is also disappointing that your husband is insensitive to the conflict that his actions have brought into your marriage.

Since this is not an isolated case but a

widespread problem it would be good to hear more preaching and teaching about it in the Christian community. We need to be reminded that to be faithful in the big things we need to show integrity in the little things, too.

### Dear P and M:

*I have a zero tolerance level for ninnyes. I almost detest them. Is this a sin or just a character trait?*

### Dear Zero Tolerance:

The biblical definition of a fool is someone who is loud, undisciplined, lacking in judgment and drawn to evil conduct. In the extreme he even says in his heart that there is no God!

We encourage our children and young people to select their friends carefully and are alarmed when they hang around with foolish peers. In the workplace fools put others at risk, both physically and economically.

Irresponsible and incompetent persons should not be tolerated when developing young lives or business endeavours are at stake.

A question remains. How do you love a neighbour who is a ninny? The answer: carefully, within well-defined structures and relationships designed to raise his or her level of competence while protecting your personal well-being.

Your good character trait becomes a sin when you pass judgment on someone who does not share your views on certain issues. Don't confuse incompetence with incompatibility.

Whatever your opinion, express it carefully. Solomon also said that "a fool shows his annoyance at once" (Prov. 12:16a). When denouncing ninnyes don't become a fool yourself.

Photo and Marja. She is state a pastor and wife here living in St. Catharines, Ont. They are quoted by an advisory panel consisting of: Van, The School, Inco, and the other. Topham, Topham, Topham, Topham.

## Ten simple ways to save the earth

**1. Turn down your water heater.** For every 10 degrees Fahrenheit you save six per cent of the energy used. The recommended setting is 130 degrees Fahrenheit (54 degrees C).

**2. Put a plastic bottle in your toilet tank.** This will displace part of the water, saving between 2,800 and 4,500 imperial gallons a year. (Don't use a brick; bricks can dissolve and clog your sewer system.)

**3. Install low-flow faucet aerators and shower heads.** A family of four can save 16,000 imp. gallons of water a year this way.

**4. Keep your car's tires properly inflated.** You will increase gas efficiency by up to five per cent. About 50 per cent of cars have under-inflated tires. If, for example, all those tires in the U.S. were inflated properly, two billion U.S. gallons of gas a year would be saved and up to 40 billion pounds of carbon dioxide (the primary "greenhouse gas") would be prevented from entering the atmosphere.

**5. Bring your own shopping bag(s).** It takes a 15-year-old tree to provide 700 grocery bags, and billions of bags are used each year. Not re-using plastic bags is even worse because most communities do not have the means to recycle them.

**6. Eliminate waste before you buy.** Packaging waste accounts for one-third of all the garbage we North Americans send to landfills. For a start, buy eggs in cardboard, not styrofoam cartons, and beverages in recyclable glass or aluminum containers.

**7. Recycle cans, glass and paper.** The energy saved from one recycled aluminum can will operate a television set for *three hours*.

**8. Replace a regular (incandescent) light bulb with a compact fluorescent one.** A fluorescent bulb uses a quarter of the energy and lasts 10 times longer than an incandescent bulb. And it will keep a half-ton of carbon dioxide out of the atmosphere over the life of the bulb.

**9. Buy rechargeable batteries for household use.** Seventy-five per cent of the almost three billion batteries North Americans used each year contain highly toxic mercury which leaks from landfills into soil and ground water.

**10. Set the blades higher on your lawn mower.** For the highly manicured look and cut the grass two or three inches higher. This encourages the roots to grow deeper and helps retain moisture in the soil, requiring less water.

*Compiler unknown*



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			Anniversaries	
			 <i>Congratulations to Cornelis and Anna Verburg on their 60th wedding anniversary.</i>	
Births				
VEENSTRA: We wish to announce the birth of our fifth child, with thankfulness to God for this precious gift he has given us.  DANIEL GEORGE born on Dec. 26, 1989. A brother for Jason, Bradley, Kevin and Stanley. Daniel is the 46th grandchild for Mrs. G. Veenstra and the 12th grandchild for Mr. and Mrs. B. Brandsma. Parents are George and Tina Veenstra, R.R.#2, Smithers, B.C.				
	Birthday	Obituaries		
DEBOER: With praise and thanks to our Lord, we wish to congratulate our mother, grandmother and great-grandmother  HENNIE DEBOER (nee Bouknegt) on her 80th birthday, Feb. 1, 1990. With love from your children: Dick & Lucy DeBoer — Acton, Ont. Jane & Jack Fokkens — Georgetown, Ont. Rose & Jack Kryger — Smithers, B.C. Hank & Sandi DeBoer — Smithers, B.C. Andy & Betty DeBoer — Vancouver, B.C. Gerry & Rennie DeBoer — Prince George, B.C. Happy Birthday Oma! From all your grandchildren and great-grandchildren. Home address: Box 401, Smithers, BC V0J 2N0.	 <i>Congratulations to Audrey Vanden Heuvel on her graduation.</i>	On Dec. 19, 1989, after a lengthy illness, our Lord took home into his heavenly mansion our dearly beloved sister and sister-in-law  MARGARET SPIKMAN (nee de Boer)  at the age of 85. She knew her Saviour of whom she could sing, and whom she served, during her pilgrimage on earth. She may now sing forever of God's faithfulness. Lovingly remembered by the families: Els & Pieter Matter — Guelph, Ont. Hennie de Boer (nee Bouknegt) — Smithers, B.C. Alie & Aart Jongejan — Bayfield, Ont. Wolter & Grietje de Boer (nee Spikman) — Geldermalsen, the Neth.	Leiderdorp Wellandport 1930 February 6 1990 With thankful hearts we announce the 60th wedding anniversary of  CORNELIS (Kees) and ANNA (Ann) VERBURG (nee DeKoning)  "The Lord said to Abram, leave your country, your people and your father's household and go to a land that I will show you .... and you shall be a blessing." (Gen. 12:1, 2b) We bear witness to the fact that they have been a blessing to many people in the four countries in which they have lived. We praise God for his faithfulness through all generations. Congratulations and love from your children, grandchildren and great-grandchildren: Nick & Marrie Verburg (nee Knotters) — Wellandport, Ont. Peter & Anne VanWyngaarden (nee Verburg) — Wellandport, Ont. Nick & Trudy VanWyngaarden — Welland, Ont. Sherri, Stephanie Rick & Carol Alders — Lowbanks, Ont. Brenden, Barry, Shelley, Brett Joe & Bonnie VanGeytenbeek — Fenwick, Ont. Temp. address: 5641 S.E. Brown Rd., Belleview FL 32620 U.S.A. (till May) An open house is planned during June 1990 at the Fellowship Hall of the Riverside CRC, Wellandport, Ont., from 2-5 p.m.	1935 January 30 1990 With praise and thanksgiving to our heavenly Father, we announce with joy that our parents  AUDREY and RALPH SLUMP hope to celebrate their 55th wedding anniversary on January 30, 1990. With love and congratulations from: Wilma & Peter Balhuizen Bernie & Mary Slump Sandra & Dick Koning Gerda & Heinz Lycklama and grandchildren and great-grandchildren. Open house on Saturday, Feb. 3, 1990, from 2-4 p.m. at the Maranatha Home, 3260 New Street, Burlington, Ont. Home address: 3260 New Street, #310, Burlington, ON L7N 3L4.
		Personal		
		Which Christian gentleman would like to meet a financially independent lady in her late 50s, for companionship and possible marriage? Toronto area. Please send recent photo. All replies will be kept in confidence. Reply to File #2534, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.		Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.



Classified

Obituaries	Teachers	Teachers	Help Wanted	Help Wanted																		
<p>Deift Palmetto The Netherlands Florida Jan. 31, 1931 Jan. 5, 1990 On Jan. 5, 1990, the Lord took unto himself after a lengthy illness our dear husband, father and opa</p> <p>JAMES (Jacobus) MARINUS DYKXHOORN</p> <p>in his 58th year. Beloved husband of Tena Dykxhoorn of Palmetto, Florida, U.S.A. Dear father and opa to: Henny &amp; Fred Vreken — St. Catharines, Ont. David, Andrea, Halyna Judy &amp; Albert Brouwer — St. Catharines, Ont. Sonya, Leanne, Stephany, Shannon, Jocelyn, Brittany, Talaina Jack &amp; Amy Dykxhoorn — Lake Wales, Fl. Lee Lucy &amp; Ed Bloemsma — Bradenton, Fl. Charis, Brianna Brenda &amp; Fred Circharo — Bradenton, Fl. Anthony, Christopher, Vincent Marilyn Dykxhoorn — Winter Haven, Fl. Renee Dykxhoorn — Winter Haven, Fl. Darleen Dykxhoorn — Palmetto, Fl. Marleen Dykxhoorn — Palmetto, Fl. Jeff Dykxhoorn — Palmetto, Fl. Predeceased by his father, Jacob Johannes Dykxhoorn, and by his sister, Mrs. Hendrina Van Dyk, both of Kalamazoo, Michigan, U.S.A.</p> <p>After a brief illness, yet at God's appointed time, our loving wife, mother and oma</p> <p>JACOBA MARGARETHA (Coba) VRIELING (nee Kroon)</p> <p>was called home to glory on Dec. 30, 1989, at the age of 64. Though we grieve her loss, we are assured that she is with her Saviour. Beloved wife of Klaas Vrieling. Dear mother and oma of: Dianne Vrieling — Abbotsford, B.C. Nelly &amp; Hans Speelman — Calgary, Alta. Anthony, John Jacob, Peter Bill Vrieling &amp; Carolyn Loewen (fiancee) — Mission, B.C. Also survived by one sister in Lacombe, Alta. - Janny Luymes, and one sister in the Netherlands - Miny Aalbers. Predeceased by one brother, Andre. Funeral service was held on Jan. 3, 1990, at First Chr. Ref. Church, Abbotsford, B.C., Peter Vellenga officiating. The meditation was based on Romans 5:1, 2. Correspondence address: 2988 Willband St., Abbotsford, BC V2S 6V2.</p>	<p>AGASSIZ, B.C.: Agassiz Christian School requires a primary teacher effective April 1, 1990, with a possible view for employment for the 1990/91 school year. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0 Tel. (604) 796-9310 (school), (604) 796-3209 (home).</p> <p>BRANTFORD, Ont.: Brantford Christian School invites applications for a Grade 1 teaching position commencing March 1990. This could possibly lead to a single or doublegrade position next September. Please send applications to: Mr. C. VanderVeen, Principal, c/o Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4. Phone (519) 752-0433 (school) or (519) 752-4100 (home).</p> <p>BURLINGTON, Ont.: Trinity Christian School, an interdenominational elementary school, invites applications for a teaching vice-principal and an intermediate teacher for the 1990/91 school year. Address all inquiries to Mr. Henry Zondervan, principal, at: Trinity Christian School, 650 Walker's Line, Burlington, ON L7N 2E7. Phone (416) 634-3052.</p> <p>CAMBRIDGE, Ont.: Cambridge Christian School invites applications for a definite opening at the Grade 7 level, beginning September 1990. Applications are also welcomed for possible openings at all levels, starting September 1990. Send complete resume to: P. VanDyken, principal, Cambridge Christian School, 229 Myers Rd., Cambridge, ON N1R 7H3.</p> <p>CLINTON, Ont.: Clinton and District Christian School is in need of a teacher starting September 1990. Grade level can be discussed. Please send application and resume to the principal, Mr. R. Schuurman, c/o Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0. School (519) 482-7851, home (519) 482-7088.</p> <p>DUNNVILLE, Ont.: Looking for a change of school? Looking for your first teaching position? Dunnville Christian School (expected enrolment 175) is anticipating vacancies in the Primary, Junior, and Intermediate levels for the 1990-1991 school year. Please apply to the principal, Mr. Wm. R. Rang, c/o Dunnville Christian School, R.R.#1, Dunnville, ON N1A 2W1.</p> <p>FRUITLAND, Ont.: John Knox Memorial Christian School has several teaching positions open for the 1990-91 school year. Sixty per cent special education teacher. Forty per cent music teacher. Full-time classroom teacher at the junior intermediate level. Address all inquiries and applications to: Mr. Julius de Jager, Principal, 795 Hwy. 8, Fruitland, ON L0R 1L0. Tel. (416) 643-2480.</p> <p>GUELPH, Ont.: John Calvin Christian School, situated in a beautiful university setting, is in need of a part-time teacher (50 per cent) for Grade 7 and 8 commencing March 1990. Send inquiries and/or applications to: Jake Vriend, John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8. Or call (519) 836-6507 (home) or (519) 824-8860 (school).</p>	<p>OTTAWA, Ont.: Ottawa Christian School invites applications from suitably qualified teachers for the 1990/91 school year. Vacancies are anticipated in the Senior Elementary grades. Please send application or letters of inquiry to: Wm. Van Dyke, Principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6. Or phone (613) 722-5836.</p> <p>PETERBOROUGH, Ont.: Rhema Christian School is a vital and growing non-denominational school established to serve the Christian community in the Peterborough area. As a result of increased enrolment, the education committee solicits applications for a teaching position in Grade 3 and possibly Grade 7/8 for September 1990. Please send resume and request for application forms to: Mr. Ray Hendriks, Principal, 3195 Parkhill Rd. E., Peterborough, ON K9L 1B8. Or phone (705) 743-1400.</p> <p>RENFREW, Ont.: Renfrew Christian School is in need of a teaching principal beginning September 1990. Please contact Hank Schaly, principal at: Renfrew Christian School, Box 818, Renfrew, ON K7V 4H2.</p> <p>SARNIA, Ont.: Lambton Christian High School has an opening in French effective September 1990. Please address inquiries or applications to: W. Drost, principal, c/o Lambton Christian High School, 295 Essex St., Sarnia, ON N7T 4S3. Phone (519) 337-9122.</p> <p>WYOMING, Ont.: John Knox Christian School will require two teachers in the Primary-Junior division for the 1990-91 school year. Send your inquiries or applications to: Mr. William Hordyk, Principal, P.O. Box 81, Wyoming, ON N0N 1T0. Or call (519) 845-3112.</p>	<div><div><div>Superintendent</div><div>required for luxury condominium in Rexdale, Ont. Attractive salary, attractive benefits, and apartment included. Experience required. Please contact: Derrick Tuyl (416) 759-4161 Mon.-Fri. 9 a.m. - 5 p.m. or (416) 630-9996, pager 2222</div></div></div> <div><div><div>Secretarial help</div><div>The Hamilton office of the Christian Labour Association of Canada is in need of a permanent part-time secretary. This position requires someone with good typing and grammar skills (computer and word processing skills most definitely an asset) to work afternoons, 1 p.m. to 5 p.m., Monday through Friday (although these times are somewhat flexible). If interested, please contact: Peter Van Duyvenvoorde or Maynard Witvoet at (416) 575-9544 for further information.</div></div></div> <div><div><div>Due to continued growth</div><div>The World Home Bible League</div><div>has immediate openings for:</div><div><div>A. Receptionist/Order desk clerk</div><div>- pleasant telephone manner - some typing skills - some computer knowledge</div><div>B. Executive Secretary</div><div>- excellent typing skills - independent work habits - computer knowledge helpful</div></div><div>For complete information, call or write: Mr. John Schuurman World Home Bible League P.O. Box 524, Station "A", Weston, ON M9N 3N3 Tel. (416) 741-2140 or Fax (416) 741-8673</div></div></div> <div><div><div>FACULTY OPENINGS</div><div>Calvin College</div><div>The college is seeking applications for possible openings beginning September 1990 in the following departments:</div><table><tr><td>Academic Support Program</td><td>Mathematics and Computer Science</td></tr><tr><td>Chinese</td><td>Nursing</td></tr><tr><td>Communication</td><td>Philosophy</td></tr><tr><td>Economics and Business</td><td>Psychology</td></tr><tr><td>Education</td><td>Religion and Theology</td></tr><tr><td>Engineering</td><td>Social Work</td></tr><tr><td>English</td><td>Spanish</td></tr><tr><td>French</td><td></td></tr><tr><td>History</td><td></td></tr></table><div>Some departments have tenure track positions and some have temporary positions to replace people on leaves.</div><div>Inquiries regarding possible future positions in any department are always welcome. Applications from North American minorities in any discipline are strongly encouraged. Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Interested person or persons who wish to make nominations should correspond with the chairperson of the respective department at: Calvin College 3201 Burton St. SE, Grand Rapids, Michigan USA 49546 Calvin College is an equal opportunity employer.</div></div></div>	Academic Support Program	Mathematics and Computer Science	Chinese	Nursing	Communication	Philosophy	Economics and Business	Psychology	Education	Religion and Theology	Engineering	Social Work	English	Spanish	French		History		<div><div><div>Help Wanted</div><div>Dairy farm worker needed starting March 1, 1990. Full-time employment. Call La-Primavera Farms, Dundas, Ont., at (416) 627-7874.</div></div><div><div><div>Help Wanted</div><div>Help wanted for general greenhouse work due to expansion of business. Apply to: Clarence Alkema, Alkema Greenhouses, 229 Central Ave., Grimsby, ON L3M 1X9. TEL. (416) 945-9454.</div></div><div><div><div>Help Wanted</div><div>We would like to get in contact with a farmer who is retiring and willing to help us start farming (no dairy). Potatoes, cash crop, mixed farm preferred. Phone (902) 964-3452.</div></div><div><div><div>Help Wanted</div><div>Wanted: person to work on large row crop farm in southern Alberta, must have farm experience, must have references. Housing available. Phone (403) 345-4200 or write Box 1314 Coaldale, AB T0K 0L0.</div></div></div><div><div><div>For Rent</div><div>Spacious one-bedroom, furnished basement apartment available immediately, located in the north-end of St. Catharines, Ont. Utilities included. Close to all amenities. Tel. (416) 937-0235.</div></div><div><div><div>For Rent</div><div>For rent in St. Petersburg, Florida, housekeeping motel unit with pool and shuffleboard. \$220 a week for two; \$245 a week for four. Available March 1-8 and March 15-30, 1990. Phone (416) 957-2284 evenings.</div></div></div></div></div></div></div>
Academic Support Program	Mathematics and Computer Science																					
Chinese	Nursing																					
Communication	Philosophy																					
Economics and Business	Psychology																					
Education	Religion and Theology																					
Engineering	Social Work																					
English	Spanish																					
French																						
History																						



# Classified

## Teachers

### Calvin Christian School Hamilton

Invites applications for a

#### Grade 3 teaching position

Available from March 19-June 22, 1990. This position may also be available for the following school year. Send your resume to:

Mr. A. Ben Harsevoort, Principal  
Calvin Christian School  
547 West Fifth Street, Hamilton, ON L9C 3P7  
Phone (416) 388-2645 (office) or  
(416) 648-3380 (home)  
for additional information

### Teaching Principal/Administrator

#### Maple Ridge, B.C.

Haney Pitt Meadows Christian Elementary School (about 160 students in K-7) expects an opening for Principal/Administrator for the 1990/91 school year. We are situated about 25 miles from Vancouver in the Fraser Valley. Interested applicants please submit resume to:

Mr. Al DeJong, President  
20915-132 Ave., Maple Ridge, BC V2X 7E7  
or call (604) 465-4286

### Fraser Valley Christian High School

has openings for teachers in Science, Special Education, Industrial Education and Bible for the 1990/91 school year.

Interested teachers should send resumes to:  
L. Boerema  
c/o Fraser Valley Christian High School  
15353 - 92nd Ave., Surrey, BC V3R 1C3  
Tel. (604) 581-1033



Providing Christian education for 750 of God's children in the heart of the beautiful Fraser Valley, Abbotsford Christian Schools invite applications from teachers certifiable in B.C. for the following openings for September, 1990:

#### ELEMENTARY CAMPUS

- Administration — Principalship — for second elementary school (see separate ad)
- Primary — Kindergarten (full-time) Grades 1, 3
- Intermediate — Grade 4, 5, 6
- Learning Assistance (full-time)
- Music (part-time)
- French (part-time)

#### SECONDARY CAMPUS

Possible openings in combination of:

1½ positions with combination of Art (½ time), English 9, Bible 9, General Math 9, General English 10 and French 8.

Send applications, resume and references to:

Henry Contant, Principal Abbotsford Christian Elementary Box 175, Abbotsford, BC V2S 4N8 (604) 859-5167	or	Dwight Moodie, Principal Abbotsford Christian Secondary Box 157, Abbotsford, BC V2S 4N8 (604) 859-5528
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## Teachers



### Abbotsford Christian Schools Elementary Principal

The Abbotsford Christian School Board seeks to appoint its second elementary principal for the 1990-91 school year. The successful candidate would initially serve as an assistant principal during this one transitional year while our second elementary campus is being constructed. Our student/staff population would then be divided into two elementary schools of approximately 275 students each.

During the 1990-91 school year Abbotsford Christian Elementary School will remain one large school of 525 students K-7. It is anticipated that our second elementary campus will be completed by September 1991.

Send applications, resume and references to:

Henry Contant, Principal  
Abbotsford Christian Elementary School  
Box 175, Abbotsford, BC V2S 4N8  
(604) 859-5167

### Teaching Principal

The Trenton Christian School has an opening for a Teaching Principal commencing with the 1990/91 school year. Please send letter of application and resume to:

Principal  
Trenton Christian School  
20 Fourth Ave., Trenton, ON K8V 5N3  
Phone (613) 392-3600  
Applications will be accepted until Jan. 31, 1990

## Help Wanted

### Shalom Manor Home for the Aged

has an opening for an Ontario licensed R.N. This is a permanent part-time position; at least two shifts per week.

Applicant is required to:

1. Give Christian leadership and direction;
2. Speak English and Dutch.

Closing date: February 5, 1990.

Send resume to:

Mr. H. John Kamphuis, Administrator  
12 Bartlett Ave., Grimsby, ON L3M 4N5  
Tel. (416) 945-9631

### Horticultural Technician

Nursery wholesaler, producing container-grown evergreens and flowering shrubs, have immediate openings. We are a young, aggressive, expanding nursery looking for person(s) who have experience in agriculture or horticulture.

Duties include shipping, nursery production, propagation, etc. The person(s) must be dedicated, self-motivated and willing to take on responsibilities. Full-time employment and an opportunity to work into a management position. We offer excellent wages commensurate with experience and a complete group insurance package. Please send detailed resume with expected wage to:

Willowbrook Nurseries Inc.  
1000 Balfour St., Fenwick, ON  
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## Miscellaneous

### ADDRESS CHANGE

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# Classified

## Help Wanted

### Employment Opportunity Agricultural Sales

We presently have three openings for Farm Consultants in a Maritime-based feed company. Successful candidates must be self-starters and able to work with minimal supervision. A diploma or degree in Agriculture, and a strong agricultural background, preferably in the dairy industry, are required. Opportunities exist in the Sussex area of New Brunswick, P.E.I., and Newfoundland. Experience in sales is not a prerequisite, but definitely an asset. Starting salary depends on background and experience.

Send resumes in confidence to:  
Technical Services Manager  
P.O. Box 881, Truro, NS B2N 5G6

## Miscellaneous

### Delicatessen store (business only)

Included: all equipment and stock, plus well-established catering business with many bookings for 1990. Unlimited potential for energetic couple. Located in busy Burlington, Ont. Vendor moving out of town.

**PRICE TAG: \$49,900.00**

For more information call:  
Re/Max Roseland Realty Ltd.  
Sales Rep. Judy Schenk  
Bus.: 333-3500, Res.: 333-5952

or

Canada Trust Co./Realtor  
Sales Rep. Nell Timmermans  
Bus.: 388-8611 or Res.: 383-1736

## Miscellaneous

*Calendar of  
Events  
and  
Crossword  
Puzzle  
return next  
week!*

The Canadian Foodgrains Bank (CFGB) is a partnership of nine church-related agencies which provides a reliable channel for relief and development food aid to the Third World.

### Position available Executive Director

The successful applicant will administer the programs and policies of the CFGB, and negotiate and secure funding and commodities from government and other agencies for use in overseas relief and development work of the partners.

#### Qualifications:

1. An active Christian commitment.
2. Demonstrated leadership ability and interpersonal skills.
3. Demonstrated competence in the area of administration and organization development.
4. Familiarity with global issues, food needs and resources.
5. An understanding of international relief and development work, overseas experience, and international commodity exchange experience would be assets.

This is a four year renewable term. Full job description supplied on request.

Apply in writing with resume to: Rev. David Hardy, Executive Director, Canadian Lutheran World Relief, 1080 Kingsbury Avenue, Winnipeg, Manitoba R2P 1W5. Deadline: February 15th, 1990.

### GOD MEANT IT FOR GOOD:

Joseph, the Covenant, and the Church Today

Bible Study • Quality Paperback • \$12.95 • ISBN: 1-55011-092-6

God's covenant with Abraham, Isaac and Jacob, plays a crucial part in our understanding of a God who never changes. The author looks at Genesis 37-50 as he traces God's promise to look after His people and shows how this promise applies to the church nearly 6,000 years later.

Taking the book's title from Genesis 50:20, the author's main theme evolves around the fact that God is in charge of history just as much today as He was during the days of Joseph. Though many of Joseph's early years were spent in captivity, God's purposes were being fulfilled and his chosen people were saved from certain death as a result.

This book may be ordered directly from Ted Hoogsteen, 69 James Ave., Brantford, ON N3S 6Y4 at \$10.00 each.

Ted Hoogsteen is pastor of the First Christian Reformed Church in Brantford, Ont.



Ted Hoogsteen

Adults – Married Couples and  
singles, employed or retired

Your help is needed! Join the

### VOLUNTEER WORK CREW

serving with Mexico Summer Training Session, intensive orientation to Christian missions.

**Highlights** – Adults in good health needed for maintenance and food service at Camp Porvenir and for village work projects. Starting June 16, 1990: commitments for 2, 3, or 4 weeks. Volunteers seek prayer and financial support for expenses (travel, food, lodging, supplies).

Request application papers now!

I.D.E.A. MINISTRIES,  
Dr. Dick L. Van Halsema, Pres.,  
4517-A Broadmoor Ave.,  
Grand Rapids, MI 49512  
Telephone (616) 698-8393

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## Dordt College

### History Faculty Opening

Dordt College has a possible opening in its history department, beginning September 1990, to teach Western civilization, ancient and medieval history, and some Third World history, preferably Africa and the Middle East.

### Theology Faculty Opening

Dordt College has a two-year opening in its theology department for the 1990-91 and 1991-92 academic years to teach an introductory course in Biblical theology and other courses in such areas as Scriptures and Christian confessions.

For either position the doctorate is preferred, but a doctorate near completion will be considered. Teaching experience is desirable.

Qualified individuals who are committed to a Reformed, Biblical perspective and educational philosophy are invited to send letter, resume, and graduate transcripts to:



Dr. Douglas Ribbens,  
Vice Pres. for Academic Affairs  
Dordt College  
Sioux Center, Iowa 51250  
(712) 722-6030

Dordt College complies with federal and state requirements for non-discrimination in employment. Women and minorities are encouraged to apply.



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## Books

Robert VanderVennen, book review editor

Children's books

### Facts, stories and games about animals

*Elephants; Chimpanzees; Pandas; Tigers*, by Barbara Taylor Cork. Toronto, Ont.: Kids Can Press, 1989. Softcover, 32 pp., \$4.95. Reviewed by Doro Bakker, Orangeville, Ont.

Kids Can Press has published a series of four books for animal enthusiasts, ages 5-10. *Chimpanzees, Elephants, Pandas*, and *Tigers* were compiled by the editors of a popular British children's magazine *Jump!* Each of these books are filled with fun and

facts, each treats the young reader to a close up look at a magnificent creature.

The series provides clear and accessible information about animal life. Find out how each animal gets its food, cares for its young, communicates, and finds shelter. High quality colour photographs and clear artwork help to make each title exciting and challenging. Sidebars throughout present amazing tidbits of information that kids love to digest. Every page grabs their attention.

There are mazes in which to get lost, animal masks to hide

behind, games to play, and fascinating facts about each animal. The text is clearly and concisely presented.

Each book in the series deals with an animal whose life is currently endangered by civilization. We live in a time when it is clear that we have not exercised good stewardship over the animal realm. These volumes will surely raise our children's awareness of animal life and instil a desire to respect it.

These books make a great addition to every child's library.

Children's books

### "May I have a cat, Mom?"

*Cat And Mom Story*, by Shirley Lalonde, illus. by Lindsay Grater. Richmond Hill, Ont.: Scholastic-TAB Publications Ltd., 1989. Softcover, 32 pp., \$4.95. Reviewed by Doro Bakker, Orangeville, Ont.

In the whole world there was just one thing that Martha wanted: a cat. She thought of little else and drew pictures of cats in her every spare moment. Unfortunately, Martha's Mom didn't share her enthusiasm. "May I have a cat, Mom?" Martha would ask.

"I'm afraid not, Martha. Cats are great in pictures, but the real thing — now that's a different story."

For every argument Martha came up with to own a cat, her mother always countered with a million reasons not to get one. Yet Martha was persistent.

The story takes an unexpected turn when Martha's Mom is home alone on a stormy afternoon. "Rain was thrumming on the roof, the wind was whistling around the little white house and a baby was crying outside the front door." Or was it a baby?

Shirley Lalonde has successfully and humorously captured one of those episodes that is the stuff of growing up and she has worked it into a delightful tale. Her surprise ending is sure to give renewed hope to all those kids who haven't as yet managed to persuade Mom to get a pet.

Grater's soft watercolour illustrations help set the quiet tone of the text. Each page is framed by a border that picks up the theme of the page.

Children from 4-8 who are still hoping for a pet of their own will enjoy *Cat And Mom Story*.

## High School Students! MEXICO "START"

### SUMMER TRAINING AND REACHOUT TEAM

**What** — immersion in Mexican culture, plus work projects for churches in the Yucatan Peninsula

**Why** — to give students first-hand experience in cross-cultural missions and to help Mexican churches

**Who** — high school students completing sophomore, junior, and senior years of study by June 1990

**When** — 3 weeks, June 22 to July 14, 1990. Includes camp stay, two weeks of work project, plus 2 hotel nights

**Costs** — Registration \$25; Program, including lodging and meals, \$350. Extra: air travel, personal equipment and expenses

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## Friends of God

Wayne Brouwer

### Joy!

"Sing joyfully to the Lord!" (Psalm 33:1)

In the East they tell the story of an extremely wealthy king who ruled a vast domain from magnificent palaces. He had peace within his borders and the respect of his citizens. But for some perplexing reason he was very, very unhappy. Doctors were consulted, but found no medical problem. Psychiatrists couldn't figure it out. But one old wise man, an advisor to the king's late father, had this advice: "There is but a single cure for the king. Your Majesty must sleep one night in the shirt of a happy man!"

Strange advice to be sure, but the desperate king needed only a hint of finding release from his malady to command that the search begin. So his messengers scoured the land, looking for one truly happy person.

But none could be found! Not one person! All had experienced days of sorrow and times of mourning. Many could laugh for a moment, but soon each person would settle back into thoughtful reflection on the pain in his or her life.

Until, finally, the messengers happened upon a beggar next to the road leading back to the palace. He wore a smile! He giggled uncontrollably! He laughed at life as it surrounded him! Here was a truly happy man!

"Give us your shirt!" they demanded from him. "The King has need of it!"

But the fellow only doubled over with spasms of hilarity! "I'm sorry!" he gasped, between fits of laughter. "You see, I have no shirt!"

### Starts in the heart

There are a number of similar words in our English language that relate to good feelings inside. There's *pleasure*, for instance. It reflects our delighted response to sensations that stimulate us. And there's *happiness*, which surrounds us because of certain happenings in our lives. And then there's *joy*.

In a sense, *pleasure* is an "it" word, because it mostly has to do with *things* that touch our senses. And *happiness* can be thought of as a "me" word, since its primary focus is *my* response to the events that come and go in my life. But *joy* is really a "we" word, for it usually reflects something that happens between persons, between me and you, between me and God.

Joy starts in the heart. It's a relational word. Robert Rainy, one-time head of New College in Edinburgh, Scotland, used to say that "joy is the flag which is flown from the castle of the heart when the King is in residence there!"

The composer of Psalm 33 would agree.

If joy starts in the heart, it is refined in the mind. It is more than an emotion that comes and goes. It is deeper than a reflexive response that needs the right kind of stimulation. It is an act of the will. "Sing joyfully to the Lord!" commands the psalmist. Joy grows from heartfelt relationships. But it is also a choice of the mind.

Someone once defined one expression of the Christian church as having "the haunting fear that someone, somewhere may be happy!" How sad! And in 1769, Alexander Cruden, who was one of the most meticulous Bible students of his day, wrote: "To laugh is to be merry in a sinful manner!" How tedious and tasteless!

John Wesley was more on track with Psalm 33 when he said, "Sour godliness is the devil's religion!" It doesn't belong in a heart responsive to God's love. It doesn't have a place in a mind that hears the psalmist's command.

### Comes out of the mouth

Every language reflects the culture that produces it. Some Eskimo languages have more than 30 different words for snow. Some African tribal tongues have no word for ocean. And Hebrew, the language of the Psalms, has 27 different words for "joy" and "rejoicing"! Joy was as much a part of the Israelite culture as life itself!

That's the heritage of the Christian church! What other religion in the world has such a tradition of music and singing and joyful worship? Last Sunday a woman came to our church for the first time. She'd *never* been to a Christian worship service before in her life. What struck her most? "You sing so much!" she said.

Right!

Wayne Brouwer is a pastor at First Christian Reformed Church, London, Ont.